CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, MAY 16, 1840. NO. 1024.---VOL. XIX.—NO. 20.

RELIGIOUS MISCELLANY.

For the Register and Observer.

My dear sir,—Our old friend 'Senex' has been very much grieved that you could find neither Rhyme nor Reason in his dream. He believes it is *true*, and the event will surely come to pass, and therefore the old gentleman has set about a course of lectures on the Old Testament, explaining the whole to a letter, and that he may meet the Trancendentalists with the weapons of Exegesis. I have only seen his 'commentary of Solomon's Song,' as yet. But since you rather laughed at his dream, he distrusts himself a little, and says very often, he fears he 'is *beginning* to grow old.' Therefore he has requested me to write a 'little notice of the Pamphlet in question,' which I send you.

T. P.

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A DESULTORY NOTICE OF A RECENT PAMPHLET, entitled 'Two articles from the Princeton Review, concerning the Transcendental Philosophy of the Germans, and of Cousin, and its influence on opinion in this country. Cambridge, published by John Owen, 1840.' pp 200.

It is neither an easy nor a grateful task to write this present paper on the work above named. It is not *easy*, for the field which the Authors skim over is so wide, their method of writing so desultory, and their misrepresentations so numerous, that much labor and painstaking are necessary to point out their errors or misrepresentations, and exhibit their fallacies and erroneous conclusions. It is not a *grateful* task, for it is never pleasant to point out, and expose the mistakes of a writer; especially if at the same time, it is necessary to censure—though never so gently—the spirit in which he writes. We know nothing of the personal character of the authors of these two articles; nothing of their learning, general fairness, or theological and sectarian prepossessions. Nay, we do not know their names. We share with the community, a deep reverence for the theological learning of the editor of this pamphlet. We think therefore, we are free from any prejudice *against* either, the authors, or the editor. The bold attitude of the writers, their confidence in asserting, and vigorous manner of stating their convictions, led us to expect something valuable; and the commendatory notice of the Editor, very naturally enhanced the expectation. After reading it repeatedly, however, we cannot agree with him, that the articles are 'able,' that they 'give a correct impression of the character of these speculations to which they relate,' still less can we admit, that they 'fairly exhibit the extravagances that have of late had their origin in Germany.' Nor yet have we seen reason to regard these articles as 'adapted to rouse from their delusion, such as have been beguiled, by what they do not understand,' and least of all, can we allow that they are 'distinguished by their true Christian spirit.'

We shall begin with the first article, on 'Transcendentalism,' only premising that our criticism must necessarily be desultory; and that it makes no pretence to exhaust the misrepresentations of the pamphlet. Our remarks must from the nature of a weekly newspaper, be popular, rather than scientific. The author begins, by pointing out 'some of the causes which may account for the essays to introduce a modified Transcendentalism.' Among these causes, he mentions the theology of the New England Congregationalists, not of all that body but 'a defined portion of them, well known for many years, as daring speculators.' These 'daring speculators' exhibit the first phase of their theology in 'Hopkinsianism,' and the second in 'Taylorism.' These two, uniting with 'the Epicureanism of the Paley school' have 'assumed the name of Calvinism to betray it to its enemies.' These 'daring speculators' then, who constitute the 'defined portion' of the congregationalists are the Hopkinsians, the Talyorites, the Epicurean-Paleyits; or in one word the Calvinists of New England. This theology is metaphysical after 'an Hyperborean sort; exceedingly cold and fruitless;' it produced barren and frigid sermons, and 'a winter reigned in the theology of the land,' during the latter half of the last century; but in the hands of Edwards 'it was noble indeed.' 'This metaphysical' theology it seems, culminated in Mr Emmons,—our aged friend, the minister of Franklin we suppose—'a few of the elder and less sophisticated preachers of New England, are to this day teaching, that the soul is a series of exercises; that God is the author of sin; that in order to escape damnation, one must be willing to be damned;' others affirm that 'all sin is selfishness.'

Now men revolted from this theology, 'for a man might as well carry frozen mercury in his bosom, as this in his soul;' and the 'calculating people' of New England, fond of a system of Ethics, that could be reduced to the 'rules of loss and gain,' went over to Paley and became Utilitarians. From this the author would 'despair of ever seeing any return were it not for a safeguard in the human soul itself, placed there by all-wise Providence.' These two causes then, Calvinism on the one hand, and Paleyism on the other, both equally refuges of leis, were found insufficient for the soul, and men began to seek after 'a more spiritual, elevating and moral philosophy.' Now it would have been well, he thinks, and we agree with him in this, 'if one of our own productive minds,' had pointed out a higher faith. 'But no great philosophical leader has yet risen.' This certainly is not the fault of us New Englanders,—that we are born without metaphysical geniuses. It is our misfortune, and we admit 'this has been very unfortunate,' for now we must obtain our Philosophy from abroad. We may—nay, we *must*—import it from Germany. We may obtain this directly, or in the bottoms, and through the ports of the French and English; that is, through Mr Cousin, or Mr Coleridge, the two great dealers in, and forestallers of German Metaphysics.

Now taking the case, as he says it is, we do not see any better mode of procedure, than that adopted by the 'daring speculators,' who are called Transcendentalists. He admits tacitly, and even expressly, that we must have a philosophy; that Paleyism and Calvinism are both worthless, and even poisonous; that 'our own productive minds' do not grow the article; that none can be imported from Scotland or England; we therefore must needs take it where it can be found. These Calvinists therefore sought it in the Hercynian forest,—in Germany—and imported it directly on their own account; and likewise indirectly through those great and 'daring speculators,' Mr Cousin and Mr Coleridge.

Our author next proceeds to show the bad quality of this article we are importing, at first or second hand. Now admitting what he has said of the dearth of Philosophy in England, and the bad quality of the prevalent philosophy of America, it seems that Transcendentalism is the best that can be had. We are by his own showing like the prodigal son in the parable, feeding reluctantly on draff and husks, and sighing for the true milk of the word. Suddenly it occurs to us, that there is bread enough and to spare in Germany, and so we get a little directly or indirectly, when this author comes forward and assures us it is all poisonous. This is kind, though it is not welcome. He informs us somewhat modestly, that he is competent to pass judgment in this case, for during 'the last fifteen years we have been over one or two volumes of German Metaphysics: and understood, perhaps, almost as much as some who have become masters, yet we disclaim a full comprehension of the several systems.' 'We deem ourselves competent nevertheless, to give the plain reader, some notices of the progress of Transcendental Philosophy.' p 11. He then proceeds to examine this philosophy as it has been developed in Germany, France and America.

I. He treats of Kant. Here he professes to give an account of his system, referring for his authority sometimes to a syllabus of that system in the Princeton Review, and sometimes giving 'further information' as he says. He allows that Kant admitted the power of conscience, which urges men to act virtuously even at the expense of happiness; the necessity of another life and an Almighty and Omniscient Judge. But our author thinks these moral and theological speculations of Kant, were afterthoughts 'scarcely worthy of reverence for their consistency,' but only proofs of his strong leaning towards the faith of his childhood, for 'it was the desire of Kant to appear favorable to Christianity.' He believed in a personal God.

The chief objections the author makes to Kant's system are, 1. the designed obscurity of the language; 2. its abuse of abstractions; 3. it has been opposed by 'a number of eminent men,' and 4. the extravagance of the system, which, 'though it was rational and commonplace when set by the side of our recent philosophy, was by Herder regarded as so extravagant, that in his answer to it, he cites from Swifts "Tale of a tub," the ninth section, being "a digression concerning the Original, the Use and Improvement of Madness in a commonwealth.'" (p 71—72 note). So far as we understand the writer, these four are all the charges he brings directly against Kant. We cannot do better than add the following sentences.

'We believe it is impossible to understand fully the design of Kant and his followers, without being endowed to a certain extent with the same powers of abstraction and synthetic generalization which they possess in so eminent a degree. In order to become fully master of their meaning, one must be able to find it in himself. Not all are born to be philosophers, or are capable of becoming philosophers, any more than all are capable of becoming poets or musicians. The works of the transcendental philosophers may be translated word for word, but still it would be impossible to get a clear idea of their philosophy, unless we raise ourselves at once to a transcendental point of view. Unless we take our station with the philosopher and proceed from his ground as our starting-point, the whole system will appear to us an inextricable puzzle. As in astronomy the motions of the heavenly bodies seem confused to the geocentric observer, and are intelligible only when referred to their heliocentric place, so there is only one point from which we can clearly understand and decide upon the speculations of Kant and his followers; that point is the interior consciousness, distinguished from the common consciousness, by its being an active and not a passive state. In the language of the school, it is a free intuition, and can only be attained by a vigorous effort of the will. It is from an ignorance of this primary condition, that the writings of these men have been denounced as vague and mystical. Viewing them from the distance we do, their discussions seem to us like objects half enveloped in mist; the little we can distinguish seems most portentously magnified and distorted by the unnatural refraction through which we behold it, and the point where they touch the earth is altogether lost. The effect of such writing upon the uninitiated, is like being in the company of one who has inhaled an exhilarating gas. We witness the inspiration, and are astounded at the effects, but we can form no conception of the feeling until we ourselves have experienced it. To those who are without the veil, then, any *expose* of transcendental views must needs be unsatisfactory. Now if any one chooses to deny the point which these writers assume, if any one chooses to call in question the metaphysical existence of this interior consciousness, and to pronounce the whole system a mere fabrication, or a gross self-delusion,—to such a one the disciples of this school have nothing further to say; for him their system was not conceived. Let him content himself, if he can, with 'that compendious philosophy which talking of mind, but thinking of brick and mortar, or other images equally abstracted from body, contrives a theory of spirit, by nicknaming matter and in a few hours can qualify the dullest of its disciples to explain the *omne scibile* by reducing all things to impressions, ideas, and sensations.' The disciples of Kant wrote for minds of quite another stamp, they wrote for minds that seek with faith and hope a solution of questions which that philosophy meddles not with,—questions which relate to spirit and form, substance and life, free will and fate, God and eternity. Let those who feel no interest in these questions, or who believe not in the possibility of our approaching any nearer to a solution of them, abstain for ever from a department of inquiry for which they have neither talent nor call. There are certain periods in the history of society, when, passing from a state of spontaneous production to a state of reflection, mankind are particularly disposed to inquire concerning themselves and their destination, the nature of their being, the evidence of their knowledge, and the grounds of their faith. Such a tendency is one of the characteristics of the present age, and the German philosophy is the strongest expression of that tendency; it is a striving after information on subjects which have been usually considered as beyond the reach of human intelligence, an attempt to penetrate into the most hidden mysteries of our being. In every philosophy there are three things to be considered, the object, the method, the result. In the transcendental system, the *object* is to discover in every form of finite existence, an infinite and unconditioned as the ground of its existence, or rather as the ground of our knowledge of its existence, to refer all phenomena to certain laws of cognition. It seeks not to explain the existence of God and creation, objectively considered, but to explain our knowledge of their existence. It is not a sceptical philosophy; (perhaps the writings of Fichte may be considered as an exception to this statement); it seeks not to overthrow, but to build up; it wars not with the common opinions and general experience of mankind, but aims to place these on a scientific basis, and to verify them by scientific demonstrations.'

II. He next comes to Fichte, the great successor of Kant. Fitche, he says, began with 'an act,' namely, 'the Ego looks at itself,' which we suppose means in plain English, that Fitchte took the act of thought for the starting point of his Philosophy, somewhat as Descartes had done before him; though as the critic makes it appear, he talks sheer nonsense. Then he says the Fichtean Philosophy 'creates the world out of the mind's act.' The same might be said, with equal truth of Berkeley's Idealism. He says, 'God is nothing but the subject of thought conceived as absolute.' 'God is the absolute I.' He tells us, these systems 'have a horrid aspect of atheism,' but the adepts ingeniously contrive to conceal this aspect. 'There is probably not a Pantheist in America who will own the name, nor is there a greater certainty concerning things future, than that the free ingress of transcendentalism will smooth the way for the denial of all that we adore and love in the august idea of God. p 22. Where is the proof of this latter statement, or to what system does it apply? To take our author's statement it cannot apply to that of Kant, it must therefore apply to Fitchte's system. But has it been shown that this is true? He insinuates that Fichte is an atheist, because he was at first suspected of atheism; yet any one familiar with the history of opinions knows how often this charge has been brought against the best and holiest of men, and we need only read the New Testament to understand the value of such charges, when no proof is adduced.

The reader of these charges and insinuations against Fichte, would naturally say, Of course the writer must be familiar with the speculations he denounces, for he tells us he is incompetent to decide, and his editor assures us these articles give us 'a correct impression,' 'fairly exhibiting the extravagances' of German speculation, and are besides 'distinguished by their true Christian spirit, not less than by their ability.' But we assure our readers that the author shows no signs of familiarity with Fichte's writings, and never refers directly to one of his works.

His authorities of Fichte's opinions are, Mr Cousin and Dr Linberg, Rixner, Coleridge, the Biographie Universelle, and Madame De Stael. Now would it be just to insinuate a writer was an Atheist, solely on the testimony of these authorities, without reading his works? It would be scarcely christian so to do. But these authorities (with the doubtful exception of the Biographie Universelle which we have not consulted) bring no such charge against him, and Mr Linberg bestows very high praise upon him, and by no means calls him Atheist or Pantheist, as any one may see, by reading his note referred to by our author. But this article does not distinctly and in good fit speech, call Fichte an atheist; it insinuates and leaves the impression on the reader's mind that he was an atheist.

Our author cites Madame de Stael, to show 'that on a certain occasion' Fichte 'said that in the following lecture, he would proceed to create God, an expression in perfect harmony with his principles' &c. We confess this is atheism; and the impression made on the reader's mind, is that Madame de Stael considered him an atheist and a scoffer. But that lady in the very paragraph quoted from, adds an explanation of that justly obnoxious phrase; 'What it meant, was, that he would proceed to show, how the idea of the Divinity originated and was developed in the soul of man.' This is a very different 'aspect.' We leave our reader to make his own comment upon this method of treating a writer, and to come to such conclusions respecting the author as he may.

Let this however, be understood, we do not espouse the opinions of Mr Fitche; we would simply defend him from such charges as these, supported by no evidence. All we ask for him or other philosophers, is a fair trial, and just judgment. Let his false principles be shown from his own writings, and then let him be condemned. A popular newspaper is not the place discuss a system of philosophy; still less, one so peculiar as this of Fichte. Yet let him be examined before he is condemned.

III. Next, our critic comes upon Mr Schelling, and after the previous specimen of his acquaintance with German writers, and of his Christian fairness, we are prepared for what he says. He gives a sort of abstract of Schelling's system, and pronounces judgment upon it, in about two octavo pages, but says, 'we do not wish to be understood as comprehending this profane modification of Atheism.' How could he comprehend it? he has not the power of 'absolute intuition,' and can only understand it by reading the works of Schelling. He tells us in a note, that his remarks have reference to his published systems.' (p. 16—27.) But wonderful to tell, he never refers directly to a single work of Schelling's, and it appears quite evident he never has studied 'his published systems,' for if he had studied them, would he not refer to the works themselves, rather than give his information as if he received it from others? The authorities on whom he relies, are Rixner, Bretschneider, Coleridge, Madame de Stael, and an article in the Edinburgh Review. We have no fault to find with these authorities, but let their opinion be 'fairly' given, if at all; and if he is to make the declaration 'that the system of Schelling is a system of Pantheism, or that sort of Atheism which denies the personality of God,' let it be fairly shown by passages from his own works. That would be just and scholar-like.

'Such (he says p. 24) is the philosophy which up to this very hour, is taught in several of the German Universities, and to which, more alarming still, a goodly number among our Neophytes in Metaphysics are endeavoring to attain. We may yet be called on by American Clergymen to abandon all belief in a personal God, or any Deity but the Universe.' We make no comment upon this. The Editor says, it is 'able, fairly exhibiting,' &c. and distinguished by a 'true Christian spirit: but it used to be thought wrong among the pagan Romans, to 'scatter ambiguous words' among their people, not knowing on whom they might chance to fall. But the application of these 'words' is not left 'ambiguous,' as we shall see.

IV. But this is not all, we are not yet at the bottom of this 'fathomless inane.' But in the 'lowest deep' of Schelling, there is a 'lower deep'—the deep of Hegel. Our critic confesses a shudder, as he looks down into the 'palpable obscure.' In the 'vasty deep' of bottomless Hegelianism he cannot see very clearly as he confesses. We also will plead guilty to this, and confess that the 'fog of fine spun verbiage' and 'transcendental mist' of Kant were perfectly transparent, compared to the opaque diction of Hegel. But our author, since he cannot always see his guide in this 'obscure sojourn,' says, 'when we speak of this professor, (Hegel,) we shall not be scrupulous in distinguishing between his own opinions and those of his immediate and acknowledged followers.' p. 27. Now this strikes us as a little unjust; we think it would be equally fair to charge upon Mr Locke, all the follies of Condillac, Helvetius, Baron d' Holback and Thomas Paine. We think it would scarcely be right if a theological writer, in treating the doctrine of St. Peter, he should make no distinction between the opinions of the Saint and his followers; for this would bring upon the Apostle all the abominations of 'the scarlet woman' at Rome, of which he is in no wise guilty. Besides, Hegel's school is most sadly divided against itself: the doctrines of some are rejected by others. What a vast difference between Goschel and Henry Heine! We cannot follow our author in all his remarks upon Hegel, we will only touch upon a few points. By 'a step beyond Emmonism, Hegel teaches, that it is God who thinks in us.' We will not say what Hegel meant by this expression; perhaps it was something wicked, Pantheistic, or Atheistic; we know not, for we are not of the 'Hegelian brotherhood,' our soul comes not into their secrets; and our honor is not united to their assembly; but for aught that appears in this article to the contrary, the words might mean something not offensive, for if we remember aright, Fenelon entreats God, saying, 'Pray with us while we pray,' and we are quite certain that St. John says, 'if we love one another, God dwelleth in us.' Now since He is not idly present, it must be that He thinks in us likewise, 'if we love one another.'

Again, we are told that the Hegelian philosophy teaches, 'there is no evil in sin—there is no sin.' The author does not tell us, however, whether this is a statement of Hegel himself or that of his followers; or simply his own inference. Now we could draw this inference from the theology of Jonathan Edwards, holy as he was, and prove it by regular syllogisms in Barbara.

I.

1. God is the cause of all actions.
2. Sin is an action.

Ergo. God is the cause of Sin.

II.

1. All of which God is the cause, is not an evil.
2. God is the cause of sin.

Ergo, 'Sin is not an evil;' or, 'there is no sin.'

Again he quotes a 'Pantheistic poet' as a representative of German theology, and Transcendental philosophy, who says, 'all which we regard as sin is necessary, and therefore good, and may to other intelligences justly appear most holy.' Now we should be glad to know, 1. when and in what connection this 'pantheistic poet' expresses this opinion? And 2. what the opinion proves respecting Transcendentalism? Are 'Pantheistic poets' the standards by which to measure the theology and philosophy of a great nation? Are Kant, Fichte, Schelling, Hegel, Schleiermacher, and all who study their writings at home or abroad, to be considered as atheists, because an obscure poet, and novelist like Leopold Schefer, scarce known out of Muskau in Niederlansitz, [perhaps we are wrong in this, but the point is not material] though born 56 years ago,—thinks proper to say, 'there is no sin' or no Deity? Is the bishop of London no Christian, because Thomas Moore has introduced old Anacreon to a mixed company in London, in a dress more loose than that he wore in his own voluptuous climate?

Now it is a very easy matter to make a poet say any thing you please; and just as our author has done with Schefer in this case to cast reproach on the 'Transcendentalists,' will we do with an old English Clergyman and Poet, a favorite author with us, and admired in both relations, by most lovers of old English literature. We mean George Herbert. He says '*there is no sin.*'

'Sin is flat opposite to the Almighty, seeing
It lacks the Good of Virtue and of Being.'

Again how unchristian is the following:

'Prayer is God's breath in man returning to his birth.'
Engine against the Almighty; sinner's tower;
Reversed thunder; Christ's-side-piercing spear;
The six days world transposing in an hour;
A kind of tune, which all things hear and fear;
Softness, and peace, and joy, and love, and bliss;
Exalted manna; gladness of the best;
Heaven in ordinary; man well drest;
The milky way; the bird of paradise;
Church bells beyond the stars heard; the soul's blood;
The land of spices; something understood.'
(p. 120: *published at Lowell, Mass.* 1834.)

Again:

'The Sundays of man's life,
Threaded together on time's string,
Make bracelets to adorn the wife
Of the eternal, glorious King.' &c. (p. 147.)

Now shall we conclude it was part of the theology of the English Church in Herbert's time, to believe that Almighty God had a wife; that she wore bracelets, made out of Sundays strung upon a string; and shall men who read Bacon and Hooker and Taylor, be accused of attempting to corrupt the youth of America and teach such doctrines?

It is not necessary for us to follow such a critic farther into the deeps of Hegel, but we should be glad to see a fair criticism of his system, which certainly has great and obvious faults, as we think. If Hegel is an atheist, let the fact be proved from his own writings, (the seventeen volumes offer details enough,)—let that pass for what it is worth; but let it not injure others who are innocent.

V. The author comes now to Mr Cousin; here he refers to the works of Cousin himself; but he says, it would be 'difficult to define precisely, how far' his system 'agrees with misshapen fantasies, which we have brought before our readers. Whenever language has ceased to be the representative of ideas, it is not easy to tell what are intended to be equivalent forms of speech.' (p. 31.)

He then establishes the charge of obscurity by stating that 'even Mr Linberg finds it difficult occasionally to understand what Mr Cousin precisely means. But is this a strange thing? has it never happened before, or is it so rare, that he must be a fool or a knave, who is sometimes obscure? Plato and Aristotle were not knaves or fools, but it is not always easy to understand precisely what they mean. The Rabbins thought there was some obscurity in the first chapters of Ezekiel; and Paul's epistles are sometimes dark, at least in part, but were the Prophet and Apostle, knaves or fools? Nay, Mr Locke, a man we revere without worshipping, is generally pretty clear, but Thomas Browne could not always understand him though he had the most metaphysical head in Scotland, it may be.

Again, it seems, Dr Henry has mistaken Cousin and contradicted himself, for, 1. he says, 'the fundamental peculiarity' of this system is the 'two-fold developement of reason:' but then corrected by M. Cousin's letters, he says, the fundamental peculiarity is the attempt to 'fix the infinite as a positive in Philosophy.' This difference of opinion would prove nothing. An artist might differ from a critic in regard to the chief figure in a landscape, and the painting be very good, nevertheless.

Again, notwithstanding the difficulty of comprehending him, our author classes M. Cousin with the German School,' because his system is part derived 'from this source' and he avows his sympathy 'with a school' which must be that of Hegel, 'and every page of his works shows that he has been plunged in the womb of unoriginal night and chaos wild.' Cousin therefore is an Hegelian, and accountable for all the impieties of his master, and all the 'Hell-born dogmas of young Germany,' the natural result of Hegelianism. But Cousin's method is certainly, the very opposite of Hegel's. We had thought that M. Cousin was an eclectic, and we have not been informed as yet, that Kant, Fichte, Schelling or Hegel were Eclectics. We had supposed the two last began where he ended: and ended where he began. Our critic, however, denies that it is more eclectic than any other system, and promises to point out some of M. Cousin's 'chief peculiarities.' But after he has confessed he did not understand the system, and after the specimens he has given us, of his fairness in explaining, and justice in passing judgment, we think our readers will not wish we should follow him in this. However an able and fair exposition of this system may be found in the Christian Examiner for September, 1836. pp. 33, sqq.

The passages which our author cites from M. Cousin, are such as might be expected from what we have already seen; it would be easy to cite passages from the Bible, which would seem ridiculous to one already prejudiced against that book. We need only mention the 14th chapter of Numbers, as one example. It is in vain that Cousin expresses and defends his belief in God and in Christianity, and furnishes a vast magazine of weapons, for the defence of pure religion. Our critic says 'Infidelity has in most cases assumed this guise of philosophical explanation of the truths of Christianity.' He then places Cousin in the same rank with Hume, Voltaire, and the French Encyclopedists, and adds, 'we see not what good purpose can be effected by so thin a disguise as that of Cousin.'

Again he tells us, 'he need not seek for evidence of its irreconcilable hostility to Christianity.' 'Would to God that our fellow-Christians in America would take the trouble to examine the issues of the paths on which they are entering.' Now is it to be supposed that the students of Cousin have not done this; that they cannot understand his system, and are fools who know not what they are doing, or monsters who design to overturn Christianity? Such an insinuation is not manly. When pious men say that Cousin has afforded them a sure foundation for law, morality and religion and Christianity, is it just in a man who avows he does not understand this system, to charge them with falsehood? We do not suppose Cousin has seen all the truth; we think there are faults in his system, but what Philosophy is perfect? Our author tells us Cousin is a fatalist, but since so many good Christians prove their fatalism from the Bible, and since Cousin leaves man more freedom than the sensual school of Locke, we can by no means assent to the justice of this charge. To us his Fate appears as Divine Providence.

Our author next attempts to show that doctrines similar to the Transcendental notions have formerly prevailed in the East. But admitting the fact, what then? We are not told what it proves; but since we, like him, 'have a wide charity for what seems to us nonsense,' we will suppose that it proves something, and something to the point, though we do not see what. However, it verifies the old maxim, there is nothing new under the sun.

Our author learning that some of 'our most respectable Colleges and Universities' have adopted one of Cousin's works as a Text-book, leaps at once over a long sorites and concludes they wish to 'introduce German Infidelity and Pantheism.' This also is a grave charge to be made against Professors of moral philosophy and Presidents of Colleges; but this is not all, for he adds to this all the enormities of the extreme of Hegel's school; the heartless wickedness of Heine and his coadjutors, and then charges these misguided teachers with a deliberate design to introduce all these enormities. We also will ask with him 'Where are those literary institutions that are so ambitious to commence the work of flooding the land with German Infidelity aud Pantheism?'

VI. Our author next shows that these 'Hell-born dogmas of young Germany'—which are identical with the 'Transcendentalism of the Germans and of Cousin'—are spreading rapidly in America and taking root in the soil. The use of Cousin's writings in 'respectable Colleges,' is not the only evidence; we find this old serpent, with its bright colors and 'glittering eyes' in another shape, but with all his 'venom.' 'We have another alarming symptom of its progress, among us in the address delivered by the Rev. Ralph Waldo Emerson before the senior class at Harvard University.' p. 66. This he considers as 'the first fruits of Transcendentalism in this country, and holds it up as a warning evidence of the nature of the tone which has produced it.' Alas that mankind should be tempted, in Cambridge, as in Eden, by a 'serpent' and an apple. It is no part of our vocation to defend Mr Emerson, or 'the Unitarians in Boston and its vicinity who affect to embrace the Pantheistic creed.' p. 72. We know that 'distance lends enchantment to the view,' but we have not yet heard of these 'pantheistic' Unitarians, still less should we think it likely they would 'affect, to embrace the creed,' for the name 'Pantheist' is not an Harpagmos—something to be snatched at: and if Pantheism be what he says it is, and lead to such results, as ne assures us it does, we think our readers must know who are the heartless, Godless, dissolute, and abandoned 'Unitarians in Boston and its vicinity,' if such there are to whom such epithets can be safely and justly applied. Such men could not remain concealed; we should discover these 'serpents' at least by the moving of the grass. Now if the distance between Princeton and Boston lends so much enchantment to the view, one can readily suppose that when the critic looks across the misty and wide Atlantic, he may be mistaken in his judgment of objects on the other side of it, and that Kant, Fichte, Schelling, even Hegel himself and Cousin, would not be found very dangerous men, in practice or theory; for those Unitarians in Boston and its vicinity,' who he says 'affect to embrace the Pantheistic creed,' have not yet drawn public attention and censure and veangeance upon themselves, as they must before now had they existed. Indeed they are so little remarkable, that we think, the public of 'Boston and its vicinity,' never dreamed of the existence of such men.

We have a few general remarks to make upon the whole pamphlet, parts of which we have thus examined in a rambling manner. The pamphlet either presupposes, or attempts to prove three things, all of which are necessary to his argument.

I. That the trancendental philosophy of Germany—the *speculative* side of which is represented by Kant, Fichte, Schelling and Hegel, and its *practical* side, as our author thinks, by Schefer, Henry Heine, and the 'libertine Prince Puckler' is atheistic, or at very least pantheistic; that it denies the immortality of the soul, and the existence of sin: and is of such a character, that it must be destructive to all Morality, and all Religion. This statement we think is perfectly false. He attempts to prove this point by Heine,—abandoned and outcast as he is,—for a representative of the average morality and religion of German Transcendentalism. Now this is as unjust, as it would be to make Joe Smith the Mormonite, the standard of American theology; or Guy Fawkes the symbol of English gentility in the age in which he lived; or Calvin Edson the model of a perfectly formed human body in America.

II. That Cousin's philosophy is just as bad as this system of the Germans. It is Transcendental, and trancsendentalism is the same every where. In a word he reduces the four great philosophical schools of Germany with the fifth school of France, to one denomination, and makes Henry Heine, the symbol and representative of that philosophy. He makes Heine the ideal of transcendentalism made real; *Transcendentalism in the flesh.* This statement respecting Cousin also, we look upon as false, and need only refer to the Examiner as before for our proof.

III. He maintains that the American Scholars, to whom the name of Transcendental has been applied, though without their consent,—hold all these 'Hell-born dogmas of young Germany,' and seek to diffuse them. It were absurd to suppose any one would believe this.

Now if we admit, what we will stoutly deny to our last sand, that all the German philosophers, were thus to be 'huddled and lumped' together, and Heine made their representative, it would not follow that Cousin was of the same complexion, though he should be called a Transcendentalist.

Again if we should admit that Cousin was of this school, it would not follow that the American Transcendentalists were of the same temper. To prove this latter point, would re-

quire a distinct argument. For if Heine truly represents the German, (as he does *not*) he may not represent Cousin: and if he represent Cousin (as he does *not*,) he may not represent Mr Emerson: but even if he represent Mr Emerson (as he does *not*,—we are ashamed to say it, of a man pure as the unsunned snow,) he may not represent the 'transcendental party' in America.

Now on the first point, our author gets a little apparently second-hand knowledge of German philosophy, which he confesses he does not understand, and gives us a picture of what he calls Transcendentalism. Now there were four great schools of philosophy in Germany—not to mention the systems of such men as Jacobi, Schleiermacher, and many others who could not be matched elsewhere in Europe—all in a certain measure, independent original thinkers, world-geniuses, and founders of systems—all these are thrown together and branded with the name of 'Transcendental,' 'Pantheistic,' or 'Atheistic,' and to make this work more sure, our author takes a Pantheistic poet, and a half-Jew,—a professed scoffer, who boasts that his baptism is all that unites him to Christianity; a man of character so infamous that he was forced to flee his country,—and holds them up as the perfect measure and result of Transcendentalism—in theology, philosophy and practical life—as it is developed in Germany. Now this is as unfair as it would be unjust to take Jonathan Edwards, Dr Channing, Professor Stewart, Mr Emerson, Mr Norton, Mr Brownson, and Mr Garrison, and getting an imperfect knowledge of their theories, and uniting them all together, call them American philosophy or theology, and then take Abner Kneeland or Fanny Wright, or some man of genius, but of shameless dissoluteness—if such may be found, —as the opponent of this philosophy and theology, and make him likewise the representative of all our countrymen who should study the writings of these seven men, or of their followers; and then declare that these writings led directly to atheism and shameless sin. Now our author goes farther even than this, for he not only makes these wicked men represent the whole German school, but Cousin also and even those in America, who, disgusted with Paleyism and Hopkinsianism, have fallen back on 'that safeguard in the human soul, placed there by all-wise Providence,' and are seeking 'a higher, more elevating and moral philosophy.'

He supposes there is a body of men in the 'vicinity of Boston' or elsewhere, who toil by day, and meditate by night, for the sake of introducing these 'Hell-born' dogmas into our colleges and churches. Here is injustice thick and three-fold, even if he had proved his charges against the Germans and Cousin. What, charge the 'Unitarians of Boston and vicinity' with 'affecting to embrace the Pantheistic creed,' which as he observes, is not only hostile to Christianity, but is fatal to all that is True in philosophy, or Holy in religion, or Lovely in life,—and all this with such feeble arguments to support these charges! Charge colleges and universities with being 'ambitious to commence the work of flooding the mind with German Infidelity and Pantheism!' Is this done in a philosophical journal, in a *religious* journal, in a CHRISTIAN journal, and are we told by the editor of these articles, that they give a 'correct impression,' 'fairly exhibiting' the German speculations, and are 'distinguished by their true Christian spirit, not less than by their ability!' These things are so.

Now if our author and editor believe such men exist it is but just they should communicate their names to the public, so that the innocent need not suffer from unjust suspicion, and injurious insinuations: so that theologians may assail them with polemics, and Christians may win them over by persuasion. We ask for their *names*.

We deny not to the writer of this article, the power of making a vigorous statement. We will not question his motives; no doubt he is sincere, and thinks he is doing God service. But we must lament that he has made use of such weapons; resorted to invectives instead of arguments, and made insinuations instead of legitimate conclusions. A strong statement may indeed be made against each of the German schools, or against any school in philosophy, or any sect in religion. We shall be glad to see an exposition of the errors of the Transcendentalists, in Europe or America; but let it be made ably, correctly, fairly and in a 'true Christian spirit.' Our countrymen are now wandering in the wilderness, parched with thirst, and pinched by hunger; we look longingly,—not back to the flesh-pots, and leeks and garlics of Locke, and the Egyptian bondage of sensualism, but forward to the promised land of Truth, Liberty and Religion. But of all the early spies, sent out to go to and fro, in the realm of German thought, two only, Coleridge and Cousin,—the Caleb and Joshua of the new philosophy,—at first gave a favorable report, and brought huge clusters of grapes, 'pomegranates, and figs;' but now, trusting to the others, 'who say 'the land eateth up the inhabitants thereof,—and then we saw two giants, the sons of Anak, which come of the giants, and we were, in our own sight, as grasshoppers, and so we were in their sight,'—like that old multitude of rebels—we are crying out 'stone them with stones'

We cannot better conclude than by citing the words of an eloquent writer. 'The preeminence of Germany among the nations of our day in respect of intellectual culture, is universally acknowledged; and we do fully believe that whatever excellence that nation has attained in science, in history, or poetry is mainly owing to the influence of her philosophy, to the faculty which that philosophy has imparted of seizing on the spirit of every question, and determining at once the point of view from which each subject should be regarded,—in one word, to the transcendental method. In Theology this influence has been most conspicuous. We are indebted to it for that dauntless spirit of inquiry which has investigated, and for that amazing erudition which has illustrated, every corner of biblical lore. Twice it has saved the religion of Germany,—once from the extreme of fanatic extravagance, and again, from the verge of speculative infidelity. * * * It has characterized each science and each art, and all bear witness to its quickening power. A philosophy which has given such an impulse to mental culture and scientific research, which has done so much to establish and to extend the spiritual in man, and the ideal in nature, needs no apology; it commends itself by its fruits, lives in its fruits, and must ever live, though the name of its founder be forgotten, and not one of its doctrines survive. [Chr. Examiner for March 1833—p. 126, 127.]

The next article we think requires no examination. Its author takes a review of a controversial work—for the source of his facts, arguments and conclusions,—a review written by one of the most violent polemics in Europe—a man whose theology belongs to the dark ages —and applies the statements of that writer to affairs in America. No answer need be given to such a pamphlet, but if you, Mr Editor, think it profitable or necessary, we will descend into this arena, likewise, and continue our ungrateful task.

T. P.

[From the Democratic Review.]

THE OLD MAN'S COUNSEL.

BY W. C. BRYANT.

Among our hills and valleys, I have known
Wise and grave men, who, while their diligent hands
Tended or gathered in the fruits of earth,
Were reverent learners in the solemn school
Of Nature. Not in vain to them were sent
Seed time and harvest, or the vernal shower
That darkened the brown tilth, or snow that beat
On the white winter hills. Each brought, in turn,
Some truth; some lesson on the life of man,
Or recognition of the Eternal Mind
Who veils his glory with the elements.

One such I knew long since, a white haired man,
Pithy of speech, and merry when he would;
A genial optimist, who daily drew
From what he saw, his quaint moralities.
Kindly he held communion, though so old,
With me a dreaming boy, and taught me much
That books tell not, and I shall ne'er forget.

The sun of May was bright in middle heaven,
And steeped the sprouting forests, the green hills
And emerald wheat fields, in his yellow light.
Upon the apple tree, where rosy buds
Stood clustered, ready to burst forth in bloom,
The robin warbled forth his clear full note
For hours, and wearied not. Within the woods
Whose young and half transparent leaves scarce cast
A shade, gay circles of anemones
Danced on their stalks; the shad-bush white with flowers,
Brightened the glens; the new leaved butternut
And quivering poplar to the roving breeze
Gave a balsamic fragrance. In this field
I saw the pulses of the gentle wind
On the young grass. My heart was touched with joy
At so much beauty, flushing every hour
Into a fuller beauty; but my friend,
The thoughtful ancient, standing at my side,
Gazed on it mildy sad. I asked him why:
'Well may'st thou join in gladness,' he replied,
'With the glad earth, her springing plants and flowers,
And this soft wind, the herald of the green
Luxuriant summer. Thou art young like them,
And well may'st thou rejoice. But while the flight
Of seasons fills and knits thy spreading frame,
It withers mine, and thins my hair, and dims
These eyes, whose fading light shall soon be quenched
In utter darness. Hearest thou that bird?"
I listened, and from midst the depth of woods
Heard the low signal of the grouse, that wears
A sable ruff around his mottled neck;
Partridge they call him by our northern streams,
And pheasant by the Delaware. He beat
'Gainst his barred sides his speckled wings, and made
A sound like distant thunder; slow the strokes
At first, then faster, till at length
They passed into a murmur and were still.

'There hast thou,' said my friend, 'a fitting type
Of human life. 'Tis an old truth, I know,
But images like these will freshen truth.
Slow pass our days in childhood, every day
Seems like a century; rapidly they glide
In manhood, and in life's decline they fly;
Till days and seasons flit before the mind
As flit the snowflakes in a winter storm,
Seen rather than distinguished. Ah! I seem
As if I sat within a helpless bark,
By swiftly running waters hurried on
To shoot some mighty cliff. Along the banks,
Grove after grove, rock after frowning rock,
Bare sands and pleasant homesteads; flowery nooks
And isles and whirlpools in the stream, appear
Each after each, but the devoted skiff
Darts by so swiftly that their images
Dwell not upon the mind, or only dwell
In dim confusion; faster yet I sweep
By other banks, and the great gulf is near.

'Wisely, my son, while yet thy days are long,
And this fair change of seasons passes slow,
Gather and treasure up the good they yield—
All that they teach of virtue, of pure thoughts
And kind affection, reverence for thy God
And for thy brethren; so when thou shalt come
Into these barren years that fleet away
Before their fruits are ripe, thou may'st not bring
A mind unfurnished and a withered heart.'

Long since that white-haired ancient slept—but still,
When the red flower-buds crowd the orchard bough,
And the ruffed grouse is drumming far within
The woods, his venerable form again
Is at my side, his voice is in my ear.

For the Register and Observer.

THE BOOK OF JASHER AND EMANUEL SWEDENBORG.

It appears from a recent advertisement that this ancient book (the book of Jasher) long supposed to be lost, has within a few years been discovered and is now published to the Christian world in an English translation. If the book be genuine it must be an object of considerable curiosity to the religious public. This it will be recollected is one of the books referred to in the Old Testament and from which in two instances quotations have been made. The first is in Joshua x. 12, 13—the well know and remarkable passage which describes the standing still of the sun and moon at the command of the Jewish leader. The other reference to this book is found in 2 Samuel, i. 18. The 'book of the Wars of the Lord,' is often referred to, and a book of 'Proverbs,' some render *Prophecies*, is quoted from Numbers xxi. 27—30. These books therefore must have been very ancient, each of them written at least before the time of Moses. Moreover from the manner in which they are quoted they were evidently regarded as high and sacred authority among the ancient Hebrews. Evidently if revived they would be most important records in illustrating Biblical history. For thousands of years, no trace of them had been found, unless indeed we except the following news from the spiritual world by Emanuel Swedenborg. This celebrated mystic in '*The true Christian Religion*,' Ch. iv. n. 279 announces thus—

'Concerning the ancient Word, which had been in Asia before the Israelitish Word, it is permitted to relate this news—that it is still preserved there among the people who live in Great Tartary. I have conversed with angels and spirits who were thence in the spiritual world, who inform me that they possess the Word, and that they have possessed it from ancient times, and that they perform their Divine Worship according to this Word and that it consists of mere correspondences. They said that in it also is the book of *Jasher* which is mentioned in Joshua x. 12, 13, and in the second book of Samuel i. 17, 18;—and also with them are the books called *The Wars of Jehovah*, and *The Enunciations* which are mentioned by Moses, Num. xxi. 14, 15, and 27—30; and when I read to them the words which Moses had taken thence, they looked to see if they were there and found them; hence it was manifest to me that the ancient Word is still with them. In conversing with them they said that they worship Jehovah, some as an invisible God and some as visible. * * * * * Moreover I heard from the angels that the first Chapters of Genesis which treat concerning the Creation, concerning Adam and Eve, concerning the garden of Eden, and concerning their sons and posterity till the flood, and likewise concerning Noah and his sons are also in that Word; and that they were copied thence by Moses. The angels and spirits from Great Tartary appear in the Southern quarter on the side of the East, and are separated from the West by their dwelling in a higher expanse, and by their not admitting any to them from the Christian world; and that if any ascend they guard them that they may not go away. The reason of this separation is because they possess another Word.'

This curious passage was written about eighty years ago. Our neighbors of 'The New Church,' would doubtless be glad to find it verified by the newly discovered book of Jasher. Be that as it may, if the book be not a Macphersonism, it must be one of deep interest to the Christian public, and I hope that some of our booksellers will find it for their interest to have the work upon their shelves.

E. H. S.

For the Register and Observer.

Mr, Editor.—Will you allow room for some brief extracts from 'The Sixth Annual Report of the Executive Committee of the Benevolent Fraternity of Churches,' relating to the condition and prospects of that admirable institution, the 'Ministry at Large' in this city? It seems to me to be one of the most interesting of the many excellent Reports that the Fraternity has sent forth. The statements it contains cannot fail, I think, to awaken joy and gratitude in every christian heart, and to prompt to still greater efforts in the noble work of 'Christianizing the ungathered poor in our cities.'

'The past year may be regarded, perhaps, as the most eventful that has occurred since the organization of the Fraternity.

On entering upon the duties of the year, the Committee felt that one of their chief objects of solicitude and effort would be to procure the residue of the funds, requisite to meet the contracts, which had been made for the erection of Suffolk Street Chapel. In this work, they were soon cheered by the donation of a thousand dollars received through the hands of Richard S. Fay, Esq., made in the spirit of that charity, commended by our Savior, which seeks to 'let not the left hand know what the right hand doeth.'

The conditions of the gift were, that an equal sum, in addition to the sum already subscribed, should be procured by the Committee by further subscriptions. Through the efforts, principally of Mr. H. B. Rogers, whose wise counsels and efficient labor in this cause entitle him to the grateful regard of every friend of the Ministry at Large, the Committee succeeded in meeting these conditions, and in securing thereby the addition of two thousand dollars to the funds for the erection of Suffolk Street Chapel. The corner stone of this Chapel was laid with appropriate religious services on the 23d of May.

In October, Mr. Gray received an invitation to become colleague Pastor with Rev. Mr. Dean, over the society in Bulfinch Street. This invitation, after mature deliberation, he felt it to be his duty to accept, and accordingly resigned his situation as one of the Ministers of this Fraternity. His connection with us ceased on the last Sunday in November. His services in this cause, his zeal, fidelity, success, his readiness to spend and be spent in promoting it, are too well known to make it necessary for us to recount or set them forth.

The loss of Mr. Gray from the Ministry at Large would have been a very serious evil, had he left his place at Pitts Street Chapel entirely vacant. Fortunately this was not the case. Mr. Waterston, having been already four months associated with him, had become familiar with the duties of the situation, had secured a place in the affections and confidence of the worshippers at the Chapel, and made himself widely acquainted with the moral condition and wants of many for whose benefit that Chapel was erected. He was ordained on the day on which Mr. Gray's resignation took effect, and has since then been prosecuting his ministry with fidelity and success. In his Semi-annual Report, made to the Executive Committee a few days since, he says,

'From the time that the various duties have devolved upon me, there have been three services every Sabbath, the Chapel having been at all times well filled, and generally crowded. During the winter a meeting has been held each Friday evening. In January, I commenced a course of lectures on the Geography of Palestine, which continued to the present month. The lectures were well attended, and some who had not been in the habit of attending meeting on the Sabbath, became interested in these lectures, and have since attended the Chapel. I have lately commenced a course of lectures to Young Men, and it has been a source of the greatest satisfaction to see so many eager listeners in the vigor of youth and mankind. We have also had prayer meetings on every Tuesday evening at private houses, which have been, to both old and young, a source of great pleasure and profit, and which have, beyond a doubt, contributed greatly to awaken a spirit of piety.'

After speaking of the Sunday School, which has an average attendance of three hundred and twenty scholars and fifty teachers; of the Sewing School, in which, during the winter, over a hundred girls have been taught the use of the needle, by ladies who voluntarily meet for the purpose; of the Franklin Association, whose lectures and debates are held every Wednesday evening; of the Library, numbering over five hundred volumes, belonging to the Chapel, and accessible to all who attend it; and of visiting, as one of the most important parts of this ministry, he says; 'There is yet another subject upon which I would speak. In order that the light of the Gospel may penetrate the lowest depths of our community, that the message of truth may be delivered wherever there is a soul to hear, I propose, if I can find convenient rooms in private dwellings, to hold, as often as consistent with other duties, religious evening meetings, when we may call in those who are sunk in vice and who never attend the house of God.'

The Committee present these extracts from Mr. Waterston's Report, as gratifying exhibitions of the spirit, in which he is laboring, and of the condition of the ministry under his charge.

The condition and prospects of the mission prosecuted by Rev. J. T. Sargent in the southern section of the city, are no less gratifying. As we have stated, to make provision for the payment of the Chapel, building in this quarter of the city, was early and constantly an object of solicitude and effort to the Committee. Various plans to increase, during the autumn, the amount of subscriptions, proved unsuccessful, owing to the pecuniary embarrassment which pressed upon the community. The Report of the Treasurer, in January, indicated that over and above the amount then subscribed and paid, about $1,500 would be required to meet the contracts for the erection of the Chapel, and to furnish it suitably for public worship. To attempt to raise this sum by further subscriptions, had proved fruitless. In this state of things, at the suggestion of some members of the Fraternity, who were also members of the Society for Promoting Christianity in India, a vote was passed at the Quarterly Meeting, in January, authorizing the Executive Committee, to apply to this Society for an appropriation of its funds, in favor of the Fraternity.

This communication was laid before a meeting of the Society, regularly called, and, after full discussion, and mature deliberation, it was voted to comply with the request it contained, and the funds of the Society for Promoting Christianity in India, were accordingly transferred to us, and are now in the hands of our Treasurer.

This may justly be regarded as the most important event that has occurred in the history of the Fraternity. It secures it, we think, a permanent establishment, as one of the Institutions of our city. It enables us to take immediate possession of Suffolk Street Chapel, free from all incumbrance, and the residue of the funds, together with what is expected to be realised from the sale of Friend Street Chapel, will be so nearly sufficient to pay off the debt on Pitts Street Chapel, that we may confidently hope, at no very distant day, to possess that Chapel, also, free from all incumbrance. With these two Chapels relieved from all pecuniary claims upon them, the Committee feel that the Fraternity is placed in a most favorable position. Its annual expenses can be easily met by the annual contributions from the branches. It has two permanent centres, from which, by the addition of one or more ministers to each of these Chapels, it can extend the sphere of its operations so as to embrace nearly all of the city.

Immediately on being secure of the means to pay for it, the Committee pressed forward, as fast as possible, the finishing of the Chapel in Suffolk Street. It was dedicated by appropriate religious services on Wednesday the 5th of February. This Chapel is larger every way than the one in Pitts Street, though corresponding to it, in its internal plan. On the lower floor is a spacious Vestry, or Sunday School Room, 50 1-2 feet by 48. Adjoining this, are two commodious rooms, 19 feet by 24, communicating with each other by sliding doors. Above them is the Chapel, 68 feet by 50 1-2 containing 88 pews on the lower floor, and 6 in the gallery for singers. The arrangements of the Chapel are, in every way, commodious and appropriate. Through the personal efforts of Mr. Sargent, means were raised to furnish the Chapel with an organ and lamps. A communion service was presented by J. M. Fessenden. A communion table, of mahogany, was presented by Wm. Fiske and others, and a neat and valuable clock, the gift of an individual, understood to be a member of the New North Society, but whose name is not known, was put up on the gallery in the Chapel. The Committee would thus publicly acknowledge these gifts. The dedication and opening of the Chapel have excited much interest in that quarter of the city.

In his Semi-Annual Report, presented a few days since to the Executive Committee, Mr. Sargent says,—

'Since the dedication of Suffolk Street Chapel, the success of the means you employ there, has far surpassed my expectations.—It is already about as well filled as most of our churches, and I receive several applications for seats, (on an everage three or four,) every week. We have three Sabbath services, all of which are well attended. The number of families was doubled within the first fortnight. The number of slips on the lower floor, is 88. These are occupied, at present, by 112 families, in regular attendance every Sabbath.'

The Committee have made these extracts from the Semi-Annual Reports, in order to let the ministers be heard for themselves; and they feel confident that these Reports, together with the retrospect of the events of the past year which has been presented, will show the condition of the affairs of the Fraternity, and the result of its labors, to be such as to gratify and encourage its friends. But the success of the past should be a stimulus to the future; it should prompt to effort, not induce to relaxation; it should increase, not abate our zeal. It should light up in our hearts, not the momentary gleam of gladness and gratitude, but the steady torch of perseverance and hope.

The Committee feel that three thousand dollars is the very least sum that will be required, and ought to be raised, for the support and advancement of this ministry in the coming year. This is an average of a little over three hundred dollars, to each of the branches of the Fraternity, and including the societies, which, though not regular branches of the Fraternity, have yet generally contributed generously to this object, it is an average of something less than three hundred dollars to each society. Cannot and ought not each of these societies to raise this sum? Is there any object or institution of charity, presenting stronger claims than this?

For the Register and Observer.

EXPLANATION OF 1 TIM. III. 15, 16.

Griesbach's text is considered by many, and perhaps justly, as the most correct and pure Greek version of the New Testament, which has appeared. It is evidently a great improvement on the common version. Yet in some cases, as to the punctuation and division of sentences, he is not natural or satisfactory. His arrangement of the celebrated passage in 1 Tim. III. 15, 16 is scarcely intelligible. The common version is much less obscure, although the word Theos is generally admitted to be incorrect; and Griesbach has substituted for it, *os*, or he; in which he is justified by the best and most ancient versions of the New Testament. In his notes, he has given *o*, or which, as entitled to consideration, and being found also in some ancient MSS. The last is certainly the most probable, since it agrees best with the rest of the passage; not only with the part which follows, but with the word Godliness, which immediately precedes it, and to which it naturally refers. Godliness here means the peculiar doctrine of the gospel; the doctrine of an immortal and spiritual life which Christ has revealed. Such is its meaning in Peter, where he says, 'by his divine power God has given us all things which relate to life and Godliness.'—To our present mortal life, and to a spiritual, immortal life. For the gospel reveals or confirms the doctrine of immortality. This is the great truth or doctrine, or mystery of the gospel; great, or important beyond all controversy. And the Christian church—the house of God—is both the pillar and the foundation of this doctrine. The great doctrine of the Christian church is Godliness.—It is that of a spiritual life.—The former is necessary to, or constitutes the latter. Godliness, or holiness, is essential to a spiritual and immortal life. And the church of Christ—the church of the living and true God—is the foundation, the pillar; the preserver, the maintainer of this glorious doctrine, or truth.

I object to Griesbach as dividing the sentence, and thus depriving it of its great force and beauty. He considers the 15th verse as the close of the sentence. And thus he makes the first of the 16th verse very elliptical, or quite unintelligible. Whereas the meaning is most evidently such as is given in our common version. The pillar and ground (or foundation) of the truth is exegetical; and it is intended to show more fully the importance of the church, as the means of preserving and supporting the great doctrines of the gospel, of godliness or piety, and of immortality.

This interpretation or explanation, it will be perceived, affects not at all the criticism on that part of the passage, which contends for God, as being the true word, or for who, or which, as is now supposed by many biblical scholars. The passage, then, may be most correctly construed as follows, 'I write these things, and give you this advice, that you may know how to conduct when teaching and ministering in the house of God; that is, in the church of the living and true God, which is at once the pillar and foundation of the truth, as is it in Jesus. And beyond all dispute, the truth or doctrine of a spiritual, immortal life, revealed by the gospel, is most important to be published and inculcated. It has been declared by one in the flesh; it has been justified or proved by the spirit—by miracles. It was seen, or witnessed, by the apostles and messengers of Jesus. It has been preached to the gentiles: it has been believed in the world. It has been received, indeed, in a glorious manner.'

The Christian church is the appointed and destined instrument to preserve the knowledge of divine truths which Jesus revealed and inculcated. When that ceases, or is disregarded, the great doctrines, (the mysteries,) of the gospel will be obliterated from the minds of men; and the age of heathenism, probably of atheism will return.

B.

CHRISTIAN REGISTER.

BOSTON, MAY 16, 1840.

Mr Combe's Address at the Anniversary of the Birth of Spurzheim. Boston; Marsh, Capen, Lyon and Webb, pp 28.

In preparing our former notice, after introducing Mr Combe's recommendation of anatomy and physiology as a subject of teaching in schools, we had added the remark that these subjects formed already to some extent a part of the course of instruction in the public schools of this city. Such indeed had been for sometime our impression. This remark however we were under the painful necessity of erasing in the proof, for, on referring to the school regulations, we found not only that instruction on these subjects forms no part of the regular course, but that even among the books and studies, of which a list is given, which can be made use of at the discretion of the teacher no place is allowed for them. Our error arose from our having accidentally witnessed since an exercise on these subjects in one of our schools which proves to have been a gratuitous one given at a leisure hour to one of his classes by a teacher who appreciated the vast importance to the young of instruction on these subjects.

Among the books on the list just referred to, was one on 'natural history.' We may venture to hope, without wishing however to disparage the claims of insect, fish or reptile, that some little space may be found given in that work, to the structure and functions of that, not the least interesting, class of organized beings called *Man*.

We will now present to our readers some striking passages on the value of an early training in the habit of analyzing the principles of our nature, of determining their relative authority, of tracing their spheres, of distinguishing between their uses and abuses, and of recognising the happiness and misery attendant upon the one and the other, in giving to the pupil a security against the corrupting and discouraging influences to which he would without this training be exposed from a familiarity with History. These passages are instinct with truth and eloquence, and we commend them earnestly to the reflection of our readers.

'Again, in the instruction of youth, parents and teachers draw information from two great sources—the Bible and works of profane history; but how dissimilar are the maxims which flow from these two fountains into the minds of children! In the New Testament, the benignant spirit of Christianity beams forth in all the soft radiance and enlivening freshness of a lovely vernal morn, filling the young soul with truthfulness, beneficence, and joy. It raises it above the earth, and trains it to cherish a glorious affection for all that is pure, holy and exalted. Reading profane history on the other hand is like looking through a long vista on which the dark tempest of human passion sheds flickering and deadly gleams of light, revealing at intervals every form of misery, ignorance and crime. Here and there, in the long reach of vision, a glow of sunshine penetrates through the deep obscurity, and bodies forth a few breathing forms of lofty intelligence and stately virtue. They stand, majestic and serene, amidst the clouds and whirlwinds which rage around them; and, inspired with a wisdom greatly in advance of their age, they look forward, with solemn steadfastness and the bright prophetic eye of faith, to the dawn of happier days than those they were permitted to see. Such were Socrates and Plato, Melancthon and Locke, and the noble reformers of every age. But few and far between, do these visions of light and beauty appear in the pages of this world's history. In general, it records the victor's triumph, and the captive's anguish; fields torn up by the ploughshare of destruction, and hearths laid desolate; the widows lamentation and the infant's shriek; the deadly havoc of pestilence and famine, causing the cup of misery to run over, which man's malignant ire had wanted power, but not the will, to fill to its very brim. How can the christian virtues be cultivated in the soul, by the contemplation of such scenes acted on the great stage of the world since time began?

History too is written, for the most part, in the very spirit in which the deeds which it records were done.

'The vivid imagination and the eloquent pen of genius catch their inspiration from the propensities; and the ruthless conqueror stands before us, as a being of gigantic power, commanding our awe, at least; often enlisting our sympathies, and serving as a strong excitement to the youthful mind to go and do likewise.'

Through the study also of the Greek and Latin classics the pupil is made familiar with the gods and goddesses, 'monsters and miscreants,' of the heathen mythology, whose thoughts and actions, emblazoned as they are with the splendors of poetry and the arts, are in gross contradiction to the doctrines and precepts of Christianity.

'I ask, how is the youthful mind to escape unscathed from the contamination of such ideas, administered to it, during its most active period of assimilation and growth. It does not escape unharmed. History shows that too generally Christianity has yielded, and that the maxims of the world have prevailed. In point of fact, at this moment, the minds even of the most civilized nations are animated much more by the selfish and barbarous spirit of history than by that of Christianity. The former comes forth into day, while the latter is seen too often retiring into the closet and the sanctuary. How few minds, even in this free country, have full confidence in the practical power of human virtue! I hear around me alarms expressed, by the good, the wise, and the patriotic, lest the founders of your government should too early have placed an unlimited reliance on man's moral nature, when they instituted universal suffrage. How many schemes of enlightened beneficenee and practical improvement are checked in the bud, or shrivelled up into feeble and inefficient forms, chiefly from want of faith in their supporters, in the power of right to commend itself to the acceptance of the people! and whence have arisen this paralysis of virtue, and this despondency in her cause? From the deadly fountain of history, unpurified by an analytic philosophy. Unconsciously to ourselves, we form the conviction that the future will resemble the past. The past is dark and desolate; and those men therefore are regarded as visionary dreamers, who notwithstanding all the tempests of the long and dreary night which history records, see the morning star of happiness arisen, and who still place an unshaken reliance on man's capacity for improvement.'

To the question how a generation shall be trained which shall realize the adaptation of man's nature to the Christian morality; which shall read the history of the past without having its faith in human virtue blighted, its sensibilities to the true and holy deadened, and its hope in the future blasted, Mr Combe boldly answers, 'by teaching the young phrenology.'

'Give them an *early*, and it will be an *abiding* conviction that certain faculties exist, and are the fountains of all human action. Lead them to trace their spheres of activity, and to distinguish between their uses and abuses. Open up to their perception the superior authority and governing power of the moral and religious sentiments; and render them familiar with the objects of intellect; teach them that it is given to enable us to acquire knowledge of all that God has instituted which it behoves us to know, that we may apply our faculties aright. Finally, train them to the habit of tracing misery to departures from the proper uses of the faculties, and enjoyment to their uses, and you may then present the pages of history to their consideration, not only without danger, but with direct advantage.

They will then read in them the records of the animal propensities struggling to reach happiness unguided by the moral sentiments; laboring to establish empires founded on force, fraud, violence and injustice; but constantly failing in their schemes, and producing only wretchedness and disappointment. Youthful minds thus enlightened, will strip the conqueror of his halo of glory and see in him the propensities combined with mighty intellect, devastating the mansion of the peaceful and the good, and immolating hundreds of thousands of his fellow men to gratify his own selfishness and ambition. They could not love or admire such a being.

They will discover in the existence and functions of the moral sentiments, that man is really adapted to Christianity; and that the dismal past is not the anticipated record of the future; but that, by the steady cultivation of his various powers, and their direction according to the laws of the Creator, man may realize all that his warmest advocates anticipate in virtue, intelligence and enjoyment.'

'Perhaps some persons may imagine that I propose to supersede Christianity by Phrenology. This idea is altogether erroneous. Christianity, no longer propagated by miraculous influences, depends for success on the education of man's natural powers. How was it corrupted and debased during the dark ages, and how did it shine forth with fresh effulgence when the art of printing came to its assistance! How vastly have the discovery of the compass and modern improvements in navigation extended its empire But even with all these advantages Christianity has not yet triumphed. The burden of the discourse of every pulpit, is the lamented extent to which Christian practice falls short of Christian precept. Where therefore is the error in inferring from this universally admitted fact, that something is still wanted to render Christianity supreme in its sway over the mind? I am

aware that many excellent persons expect this crowning influence to descend from above, without man's agency or interference. But I respectfully submit to their consideration, that this influence did not compensate for the want of the arts of printing and navigation; it did not compensate for the want of natural science, for the Pilgrim Fathers or their descendants who were earnestly sincere in their christian faith, burned harmless old women under the conviction that they were witches, an act which modern science has rendered all educated christians unanimous in condemning as superstitious, cruel and unchristian. Why then should it be supposed extravagant to maintain that the discovery of the true philosophy of the mind, far from superseding Christianity, is destined to form another grand epoch, (like that of the invention of the art of printing,) in its onward course.'

We have space left, for but two extracts upon the protection which Mr Combe avers that the early practice of analyzing moral propositions upon phrenological principles would give to a people against the arts of the demagogue. With these extracts we must close our notice, recommending this address to the careful attention of our readers and acknowledging that we have never before seen phrenology presented in a more commanding aspect as a practical science than is done in its pages.

'In this country, many excellent men fear the power of the demagogue to mislead the people. I should like to see the most splendid orator who ever bent a people to his will address an assemblage of men who had been instructed in Phrenology from their youth, who had been trained to analyze every thought, word and action, quickly as it was uttered; before whose mental vision the boundaries of good and evil had been made by this science to stand forth as clear and well defined as the rocks which first greeted the eyes of the Pilgrim Fathers when they reached this land of hopes and fears. I should rejoice to witness the attempt of Demosthenes himself, to instigate such an assembly to deeds of outrage and injustice,—to persuade them that individual and national grandeur could be best achieved by triumphant propensities and virtues prostrate;—in short that the remedy for all social evils was to plunder the rich, to degrade the refined and intelligent, and to enthrone confident ignorance and rude propensity in high places of authority and power. The orator would be committed to a Lunatic Asylum by a unanimous vote of the people, whose reason he had thus insulted, and whose moral emotions he had outraged, in the full conviction that he was insane. It is true that no candidate for popular favor would venture even now to present such naked propositions of injustice to the people, but many daily offer injurious schemes to their acceptance thinly clothed with sophistry and gilded by passion.

In proportion to the power of sifting moral and political ptopositions and resolving them into their simple elements, which you confer upon your people, will be their dexterity in striping off the ornamental finery from the sophist's speech, and in resisting his appeals to their passions. Your institutions call on your people to act on questions of great moment, and often of much difficulty. They need an instrument of moral analysis, at once simple and comprehensive, to enable them to do so with intelligence and success. Such an instrument is Phrenology. If you wish, therefore, to deprive the demagogue of every possibility of success, teach your young generation a sound philosophy of mind; you will find that it is also the hand-maid of pure and practical religion.

THE PREACHER AND THE PASTOR. Two Discourses delivered in Harvard Church, Charlestown, Sunday, March 15, 1840, on the Commencement of his Ministry. By George E. Ellis. Printed by request, for the use of the Society. Boston: William Crosby & Co. 1840.

We have been much gratified by the perusal of these Sermons, and rejoice that they are published. They do credit to the author's head and heart, and will do good to the heads and hearts of others. They are among the best sermons of the kind, we have ever read, free from all exaggeration and extravagance, yet full of spirit and power, and sound truth.

The first Sermon is occupied with the consideration of 'the conditions of faithfulness in the office of the Preacher. 'These conditions' Mr Ellis describes with just discrimination and accurate analysis, under the four heads of Authority, Duty, Influence, Independence. We should like to extract a passage from each division of this discourse, but must content ourselves with the following remarks on the independence of the pulpit.

'There is one more topic which requires a brief consideration, it is the degree to which a minister is subject or superior to public opinion, in the exercise of his office. The station which a minister occupies, is in form, though not in fact, a station of superiority to his fellow men. Certainly here is reason for mildness of judgment and expectation of censure, on his part. His opportunities of publicly uttering his opinions are so numerous that he must expect to be restricted by propriety, and criticised by those who may differ from him in spirit and in belief. I should fear that the influence of the ministerial office had wholly passed by if a people cared so little for what their minister should say, as never to differ in opinion as to its truth or propriety. Complaints have sometimes been uttered against ministers for the style and substance of their preaching, but it has seldom been the case that the liberty of the pulpit has been restricted, save upon those subjects which, however near or distant may be their connexion with vital religious truths, have confessedly a very close relation to local and dividing interests. Such subjects are more apt to suggest the party struggles and the questionable disputes of the day than the discourses of him of whom the Prophet said, 'He shall not strive nor cry, nor cause his voice to be heard in the streets.' Rarely if ever has minister been censured for the warmth or frequency with which he enforced the Christian duties of prayer and repentance. It is generally taken for granted by those who sit in the pews, that the individual who occupies the pulpit will be wholly right on those subjects, and they give him full liberty to insist, and enforce and urge. But there are other subjects sometimes introduced into the pulpit, and on certain occasions and with certain restrictions, demanding discussion in some of their relations, concerning which some who sit in the pews know more than does he who occupies the pulpit.—Most commonly too, each of these subjects has a newspaper and an almanac, books and courses of lectures, devoted to its discussion, and all who wish can thence derive a full knowledge. But when they are conscientiously introduced into the pulpit, I most readily admit a condition in the mode of treating them which whether it be or be not a surrender of independence, is but a regard of common decency, of Christion dignity. That condition is an admission on the part of the minister, that as he is not now treating a subject drawn from books or from mere contemplation, but one with which his hearers are well acquainted, some of them much better than himself, it becomes him to regard honest differences of prevailing judgment and opinion, not to confound truth with the professed interpreter of it, nor to sacrifice his influence upon every subject by hazarding it all upon one.—Every thing may be said from the pulpit which ought to be said from it, without giving any offence even to a notorious sinner. But the words which on every other occasion are words of denunciation and bitterness, do not become words of love when uttered from the pulpit. I may be reminded that the Saviour on one or two occasions used harshness which gave offence. He did, but neither his authority to wound, nor his power to cure, belong to the preacher; they did not even belong to his first disciples, and with this difference between them he more than once censured them for harsh judgement against others. An Apostle too having offended by his speech, apologised for it. Decency and good sense then, are, as I believe, the only restrictions which public opinion imposes upon the liberty of the pulpit.'

The second discourse treats of the 'relations of Pastor and People.' 1st. Mr Ellis describes this relation as one voluntarily assumed, one entered upon and continued freely.—'What follows from this freedom' he asks, 'but that the holier and kindlier obligations of a fraternity of feeling in the best of all works, should be the sanction of the bond as it is the object of our sacred connection.'—'As the law does not bind us, there is the more reason that the heart should.'—2d; It is a connexion which has no formal and definite terms of individual duty. 'The formal and compulsory relations, once connected with the pastoral office, are wholly taken away.' 'The Pastor is the Christian Friend of his flock,' one to whom they may look alway for sympathy, but of whom they must ask, when they need, advice, for he has no authority to proffer it. There is a delicacy in the discharge of the office under its present aspect, which demands mutual confidence, a respectful regard of private feeling, and a cautious dealing with the retiring sensibilities of the soul. The idea of the office is thus ennobled, while its judicious exercise is rendered very difficult. —3d. The relation is a mutual one, not one in which all the duties are upon one side. This topic of discourse Mr Ellis' illustrates with great delicacy and good judgement.

We regret that we have not room for further extracts under this head, and must console ourselves with recommending the whole of both Discourses to our readers.

The remarks we proposed to make in reply to a communication signed 'A Subscriber,' respecting the course pursued by the Register, in relation to Transcendentalism,' &c., are necessarily postponed.

At a meeting of the Central Board of the Benevolent Fraternity of Churches held in the vestry, Berry Street, on Sunday evening, May 10th, the Rev. E. S. Gannett, after passing a brief, but beautiful and true eulogium upon the labors and sacrifices of Dr Tuckerman, in the cause of the moral instruction and improvement of the poor, submitted the following resolutions which were unanimously adopted.

Resolved, 'That the death of the Rev. Joseph Tuckerman, D. D. demands on the part of this Board, an expression of their deep sense of the value of his services to this community, and that recognising in him the first incumbent, if not the founder, of the present institution of the Ministry at Large, they cannot but acknowledge the usefulness of a life, the last years of which were devoted to this institution, in the service of which his strength was exhausted; and while they submit to the divine will, that has deprived them of the counsels and labors of this Christian Philanthropist, they would cherish his spirit and hold up his example before themselves and others, as a motive and a guide to future exertions in behalf of the neglected and the sinful.

Resolved, That this Board present to the family of the late Dr Tuckerman, the expression of their respectful and sincere sympathy in the bereavement to which they are called by his death.

Resolved, That it be recommended to the Executive Committee to take such further measures as they may deem expedient to testify the respect and gratitude, in which this Board hold the memory and services of their late worthy and faithful Senior Minister at Large.

By order of the Executive Committee.

A true Copy from the Records.

S. K. LOTHROP, *Sec'y*.

DR FRANKLIN'S AND LORD LE DESPENCER'S PROPOSAL FOR ABRIDGING THE LITURGY OF THE CHURCH OF ENGLAND.

It appears from the correspondence of Dr Franklin in Sparks' edition of his works, (vol. 10. p. 206—7) that while on a visit to Lord Le Despencer in 1773, at his residence in the country, that nobleman and he employed themselves in abridging the Liturgy of the church of England, which in some parts they thought exceptionable, and in the whole too long. The abridgement was made by his noble friend, but the Preface, which is copious, 'was wholly from the pen of Dr Franklin, and evidently a studied composition.' 'It is interesting and curious,' says Mr Sparks, 'as exhibiting his views more fully than they are any where else to be found on the subject of public worship, and the best forms to be adopoted in conducting it.

Dr Franklin himself in a letter to Granville Sharp, thus refers to this abridged Liturgy.

'The Liturgy you mention was an abridgement of that made by a noble Lord of my acquaintance, who requested me to assist him by taking the rest of the book, viz. the Catechism and the reading and singing Psalms. These I abridged by retaining of the Catechism only the two questions, *What is your duty to God? What is your duty to your neighbor?* with answers. The Psalms were much contracted by leaving out the repetitions (of which I found more than I could have imagined,) and the imprecations, which appeared not to suit well the Christian doctrine of forgiveness of injuries, and doing good to enemies.'

And here we copy for our readers the Preface itself, which, as Mr Sparks informs us, is taken from a volume, that formerly belonged to Bishop White, and was presented to him by Franklin's daughter.

'The editor of the following abridgement of the Liturgy of the Church of England thinks it but decent and respectful to all, more particularly to the reverend body of clergy, who adorn the Protestant religion by their good works, preaching and example, that he should humbly offer some reasons for such an undertaking. He addresses himself to the serious and discerning. He professes himself to be a Protestant of the Church of England, and holds in the highest veneration the doctrines of Jesus Christ. He is a sincere lover of social worship, deeply sensible of its usefulness to society; and he aims at doing some service to religion, by proposing such abreviations and omissions in the forms of our Liturgy (retaining every thing he thinks essential) as might, if adopted, procure a more general attendance. For, besides the differing sentiments of many pious and well-disposed persons in some speculative points, who in general have a good opinion of our Church, it has often been observed and complained of, that the Morning and Evening Service, as practiced in England and elsewhere, are so long, and filled with so many repetitions, that the continued attention suitable to so serious a duty becomes impracticable, the mind wanders, and the fervency of devotion is slackened. Also the propriety of saying the same prayer more than once in the same service is doubted, as the service is thereby lengthened without apparent necessity; our Lord having given us a short prayer as an example, and censured the heathen for thinking to be heard because of much speaking.

'Moreover, many pious and devout persons, whose age or infirmities will not suffer them to remain for hours in a cold church, especially in the winter season, are obliged to forego the comfort and edification they would receive by their attendance on divine service. These, by shortening the time, would be relieved; and the younger sort who have had some principles of religion instilled into them, and who have been educated in a belief of the necessity of adoring their Maker, would probably more frequently, as well as cheerfully, attend divine service, if they were not detained so long at any one time. Also many well disposed tradesmen, shopkeepers, artificers, and others, whose habitations are not remote from churches, could, and would, more frequently, at least, find time to attend divine service on other than Sundays, if the prayers were reduced into a much narrower compass.

'Formerly there were three services performed at different times of the day, which three services are now usually joined in one. This may suit the conveniency of the person who officiates, but is too often inconvenient and tiresome to the congregation.

'These were general reasons for wishing and proposing an abridgement. In attempting it we do not presume to dictate even to a single Christian. We are sensible there is a proper authority in the rulers of the Church for ordering such matters; and whenever the time shall come when it may be thought not unseasonable to revise our Liturgy, there is no doubt but every suitable improvement will be made, under the care and direction of so much learning, wisdom, and piety, in one body of men collected. Such a work as this must then be much better executed. In the meantime, this humble performance may serve to show the practicability of shortening the service nearly one half, without the omission of what is essentially necessary; and we hope, moreover, that the book may be occasionally of some use to families, or private assemblies of Christians.

'To give now some account of particulars. We do not conceive it necessary for Christians to make use of more than one Creed. Therefore in this abridgement are omitted the Nicene Creed, and that of St. Athanasius. Of the Apostle's Creed we have retained the parts that are most intelligible and most essential. And as the *Father, Son*, and *Holy Ghost*, are there confessedly and avowedly a part of the belief, it does not appear necessary after so solemn a confession, to repeat again, in the Litany, the *Son* and *Holy Ghost*, as that part of the service is otherwise very prolix.

'The Psalms, being a collection of Odes, written by different persons, it hath happened that many of them are on the same subject, and repeat the same sentiments; such as those that complain of enemies and persecutors, call upon God for protection, express a confidence therein, and thank him for it when afforded. A very great part of the book consists of repetitions of this kind, which may therefore well bear abridgement.

'The Psalms are still apportioned to the days of the month, as heretofore, though the several parts for each each day are generally a full third shorter.

'The Catechism, as a compendium of systematic theology, which learned divines have written folio volumes to explain, and which, therefore, it may be presumed, they thought scarce intelligible without such expositions, is, perhaps, taken altogether, not so well adapted to the capacities of children as might be wished. Only those plain answers, therefore, which express our duty towards God, and our dutystowards our neighbor, are retained here. The rest is recommended to their reading and serious consideration, when more years shall have ripened their understanding.

'The Confirmation is here shortened.

'The Commination, and all cursing of mankind, is, we think, best omitted in this abridgment.

'Having thus stated very briefly our motives and reasons, and our manner of proceeding in the prosecution of this work, we hope to be believed, when we declare the rectitude of our intentions. We mean not to lessen or prevent the practice of religion, but to honor and promote it. We acknowledge the excellency of our present Liturgy, and, though we have shortened it, we have not presumed to alter a word in the remaining text; not even to substitute *who* for *which* in the Lord's Prayer, and elsewhere, although it would be more correct. We respect the characters of bishops and other dignitaries of our Church, and, with regard to the inferior clergy, we wish that they were more equally provided for, than by that odious and vexatious, as well as unjust method, of gathering tythes in kind, which creates animosities and litigations, to the interruption of the good harmony and respect, which might otherwise subsist between the rectors and their parishioners.

'And thus, conscious of upright meaning, we submit this abridgment to the serious consideration of the prudent and dispassionate, and not to enthusiasts and bigots; being convinced in our own breasts, that this shortened method, or one of the same kind better executed, would further religion, increase unanimity, and occasion a more frequent attendance on the worship of God.'

MASSACHUSETTS HUMANE SOCIETY.

At the annual meeting of this society holden on Tuesday last, the following gentlemen were elected as officers of the Society for the ensuing year.

Benjamin Rich, President.

Francis Parkman, D. D., First Vice President.

Robert G. Shaw, Second Vice President.

Henderson Inches, Treasurer.

John Homans M. D., Corresponding Secretary.

John L. Gardner, Recording Secretary.

Trustees.

Daniel P. Parker.

George Hayward, M. D.

Edward H. Robbins, M. D.

Abbot Lawrence.

Henry Oxnard.

Charles G. Loring.

By a late most judicious and liberal grant of the Legislature, made at its last session, of Five Thousand dollars, the Trustees are authorised to build several Life boats, to be stationed, and kept in readiness along the most exposed portions of the coast. This excellent object will shortly be accomplished under the superintendence of a select committee of the Trustees; and will, doubtless, be the means, with the blessing of Divine Providence, of preserving many valuable lives.

RELIGIOUS INTELLIGENCE.

Ordination at Northampton.—Wednesday May 20th is appointed for the ordination of Mr John S. Dwight of this city, a pastor of the Unitarian Society in Northampton. Sermon by Rev. Mr Ripley, of this city.

A Good Movement in Louisville.—At a meeting of the Unitarian Society in Louisville, Kentucky, on the 1st of April, an association was formed, under the title of the 'Louisville Unitarian Association for the extension of Christian Knowledge,' the objects of which are declared to be, 'to assist in sustaining a General Agent for the West, and a School for Western Preachers.' The Constitution requires the payment of one dollar annually as a condition of membership, and prescribes as 'the duty of the Board of Managers, as soon as convenient, to form a depository of books and pamphlets from which the members of the Society may be supplied with works for use and circulation.' In a private letter it is stated:—'Our object is to get up an annual subscription of five or six hundred dollars among our Western societies towards the support of a Western Agent. With this we wish a Theological School to be connected, so that the Agent with the assistance of the preacher where he is placed may act as Professor in the School. Students will, in such a case, not be wanting. We are in earnest about this business, and mean to start our Theological School at once, in Cincinnati, Louisville, or St. Louis.'

From Oregon.—A letter, dated October 1, 1839, from Rev. Cyrus Shepherd, a Methodist Missionary to Oregon, has been received recently by a gentleman in Lynn, and forwarded for publication in Zion's Herald.

The letter contains nothing either very interesting or important. We quote the following paragraph.

'Two very interesting young gentlemen, Messrs Johnson and Gneiger, from the United States, came across the mountains this season, and are about (if they can obtain a party sufficiently strong to travel in safety) to proceed to California by land, at which place they expect to meet some 20 or 30 families, from the States to plant a colony in that region. Both these gentlemen are pious. They have been with us about two weeks, and we find their society both edifying and profitable. From them I learn, that the Managers of our Missionary Society have made a very liberal appropriation for this country, and I hear it, not without emotions of gratitude to Almighty God, that His people have turned their attention to this region of darkness.'

Mr Shepherd, it seems unites the business of Instruct- the young, with the more appropriate duties of the missionary. He says:

Since the commencement of this year, I have had fifty in my family, though I think not more than forty-eight at one time. Twenty of these were boys and thirteen girls. Two of them have died, and five, within a few days, have run away.

Of what nation these children are, we are not informed. They are probably from some of the native tribes. The letter closes with the following brief allusion to the natural advantages of the place.

The soil in this vicinity is abundantly productive. We have raised this season, no less than one thousand bushels of wheat, two hundred and fifty bushels of peas, beside a plentiful supply of beans, potatoes, and all sorts of garden vegetables of first quality.

WALES. *The Government and the Dissenters.*—At a recent Quarterly Meeting of the Carmarthen Union of Congregational Dissenters in Wales, (England) the following resolution was adopted, and afterwards published in the Welchman.

Resolved.—That owing to the strong confidence placed by the Members of this Association, in common with the Dissenters of England and Wales, in her Majesty's present liberal government, and their ardent desire for its continuance in office, they were induced to refrain from embarrassing it by urging their claims, and exerting themselves to procure the abolition of Church rates. That while this meeting desires to record its gratitude for the benefits conferred on Dissenters by the present Liberal Government, it can no less than express its unfeigned regret at the gratuitous insinuations and untoward sentiments uttered by Lord John Russel on the motion of Mr Duncombe, on the 18th inst; because they are utterly inconsistent with the liberal professions of the present ministry, and with the first principles of religious liberty, and indicative of contempt for the feelings and principles of the Dissenting community.

Isle of Shoals.—A correspondent of the Portsmouth Journal gives, in the last number, a brief outline of the religious history of the Isle of Shoals, or Gosport. We take from this communication the following statements.

These islands were settled early in the seventeenth century, and were for many years the seat of a considerable population, extensive business and pecuniary prosperity. The Church at Gosport was one of the earliest gathered in New-Hampshire, and until near the close of the last century enjoyed the stated services of an educated and pious ministry.

At the time of the Revolutionary war most of the inhabitants removed to the main land, and, though many of them returned on the restoration of peace, the town has never since resumed its former standing as to population, resources or means of improvement. At some periods our neighbors of the Shoals have enjoyed the services of a faithful missionary, at others of a devoted female teacher, while for long intervals they have had upon the islands neither public worship nor schools of any kind. Yes, within sight of our own churches and school houses, have our brethren there been suffered for years together to remain destitute of privileges, which for ourselves and our children we profess to hold as above all price, and which we have bestowed our hundreds, perhaps thousands of dollars towards extending to distant and unknown regions. 'These things ought we to have done, and not to have left the other undone.'

There are now two of these islands inhabited, and they together contain over a hundred permanent inhabitants, besides a considerable number of transient residents during the fishing season. There are no persons of wealth among them, and but few, who are able to do more than support themselves and families.

They could not afford, however much they might desire it, to support public worship and a school without assistance.

There is upon the principal island a church of rough stone, originally built by the Society for Propagating the Gospel, the interior of which was burnt some twenty or thirty years since, and neatly and commodiously rebuilt by private munificence. There is also a parsonage, the property of the above named society. For the last three or four years, Rev. Origen Smith, a Baptist clergyman of high respectability and great zeal and devotedness, has officiated as pastor and teacher on this island. He and his excellent wife have been indefatigable in their efforts for the temporal and spiritual good of the poeple. They have given themselves wholly to the work. They have hardly left the island except on business connected with the mission.

These labors have been blessed. The children and youth seem to be forming good principles and habits, and many of them are manifestly growing up to become intelligent, useful and virtuous members of society. Much improvement has also been witnessed among the adult portion of the inhabitants. There was formerly a great indifference to the means of religion, and but a thin attendance on public worship; and now the services of the Sabbath are attended constantly and gratefully by almost every one capable of going. There was formerly much ardent spirit sold and consumed on these islands. Now they contain a *temperate* community.

Mr Smith is tenderly attached to this people, and desires to spend and be spent for them. His is no sinecure; but a post of unremitted toil and constant self-sacrifice.

Shall not these our brethren have our liberal aid in sustaining their institutions of worship and instruction? Mr Smith's salary is three hundred dollars.

In addition to the missionary's salary, money is needed for the purchase of books for the Sunday and the week-day schools, and is much needed at present for repairs upon the parsonage.

The writer concludes by expressing the hope that our citizens generally will interest themselves in the well being of a community so near and so dependent.

Monument to Whitefield.—The friends of Whitefield in England propose to raise a monument to his memory, on the summit of Stinchcombe Hill, Gloucestershire. The sum proposed to be contributed by each persons is fixed at one shilling.

INTELLIGENCE.

Steamer Portsmouth.—We understand that this boat which has been running for three years between Portsmouth and Boston, has been sold for about $20,000, to ply between Portland and Bangor.—The facilities for travelling which the Rail Road will provide, will take the place of steam navigation between Portsmouth and Boston. When the Rail-Road is open to this place, she will probably run from Portsmouth east.—*Portsmouth Journal.*

London and New York.—The deaths last year in London occasioned probably by murder were 13, in New York 196. Suicides in London 19, in New York 45. Killed by accident in London 171, in New York 83. The population of London is nearly two millions: of New York, three hundred thousand; and yet there are in the latter city five grogshops to one in London. This will account for the humiliating disparity above mentioned. The facts are taken from official documents.

Colleges and Newspapers.—We learn from the Christian Review, that there are nominally ninety-five Colleges now in the United States, with about nine thousand five hundred students; twenty-seven medical schools, with about two thousand seven hundred and fifty students; thirty-seven theological schools, with about thee hundred and fifty students. We learn from the same source that there are one thousand five hundred and fifty five newspapers and other periodicals published in this country, two hundred and sixty seven published in New England, (Massachusetts one hundred and twenty-four); two hundred and seventy four in the State of N. York, two hundred and fifty three in Pennsylvania, one hundred and sixty-four in Ohio. The next largest number in a single State is sixty-nine, and the smaller number three.

Texas.—By recent letters from Texas it appears that a strong expectation exists there of a speedy attack of that place by Mexican troops. It was reported that the central army, about 2000 strong had already entered Texas, with 8 pieces of artillery.

NOTICE TO SUBSCRIBERS.

The publisher of the Christian Register feels under the necessity of earnestly urging attention to their bills, on those subscribers whose accounts are of one or more years standing. The amount remaining unpaid on the books, is unusually and very inconveniently large at this time. It is easy to perceive, that a few hundred subscribers, by inadvertently holding back their payments for several years may seriously embarrass a publisher. So far as this is the state of our own list, we attribute delays—with the exception of those at the South and West, occasioned by derangement of the currency—almost entirely to inadvertence. We believe that a kind and respectful word, and that only, is necessary, to insure all the relief we need.

Receipts by mail shall be promptly acknowledged.

NOTICE.

The 'Worcester Sunday School Society' will hold its Annual meeting at Worcester, on Thursday the 21st inst. The Teachers will meet at Thomas' Hotel at 11 o'clock. The public services will commence at 1 o'clock, P. M. An interesting meeting is expected; and it is hoped that there will be a full attendance of those who are interested in the Religious Edcation of the young.

By order of the Board of Directors.

RUFUS P. STEBBINS,
Sec. W. S. S. Society.

Leominster, May 2nd., 1840.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the American Unitarian Association, would give notice to the Auxiliary Associations, that all sums due to the Parent Association, must be paid to the Treasurer, Henry Rice, Esq., 68 Milk Street, on or before the 20th of May, as his Annual Report will be made out at that time.

Boston, April 15th, 1840.

PARTICULAR NOTICE.

All sums due from subscribers to the Independent Messenger, for the year 1839, must be paid to John Thornton or David Reed.

Boston, April 25th, 1840. tf

To the members of the Convention of Congregational Ministers.

The Committee of the Congregational Charitable Society to relieve the families of deceased clergymen, appointed to nominate its beneficiaries, request information from ministers and others on this subject. The age, the amount of property and of income, the number of children dependent on their mother, the sex and age, the ability of the widow to help herself, and the help she receives from others, are subjects on which the Committee require precise information. This information must be communicated to Professor Palfrey of Boston, on, or before Saturday, 16th May next, or to

JOHN PIERCE of Brookline,
Chairman of the Committee.

The Bible Society of Massachusetts will hold its annual meeting in the Marlboro Chapel, on Monday the 25th inst. at 4 o'clock, P. M.; when the annual report of the Executive Committee will be read, and addresses made by several gentlemen, whose names will be hereafter announced.

The meeting for business, and the choice of officers, will be held in the Old South Chapel, Spring-lane, on the same day, at 3 o'clock P. M.

G. W. BLAGDEN, *Rec. Sec.*

The Convention of the Congregational Ministers of Massachusetts will hold their annual meeting on Wednesday, the 27th inst. in the Supreme Court Room, Court street, Boston, at five o'clock P. M.

The Annual sermon before the Convention will be preached by the Rev. Leonard Withington of Newbury, in Brattle street Church, on Thursday, the 28th inst. at 11 o'clock A. M.;—the Rev. Dr Walker, the regular preacher this year, having signified his removal from his pastoral charge, and requesting that the alternate Preacher be notified accordingly.

N. ADAMS, *Scribe of Convention.*

Boston, May 21th, 1840.

NOTICE.—Those members of the Middlesex North Association desirous of reorganizing their Association and giving it new life and vigor are requested to meet at the house of Mr Wells, in Groton, on Wednesday May 20th, at 10 o'clock, A. M.

WM. H. WHITE.

Littleton, May, 11th. 1840.

MARRIAGES.

In this city, by Rev. Mr Young, George W. Peirce to Miss Susan Hutchings.

In this city, by Rev. Mr Bartol, Mr Francis T. Cordis, of the firm of Horton and Cordis, to Miss Ruthy Ann, daughter of Jona Prescott, Esq.

In this city, by Rev. Mr Lothrop, Mr Bradstreet Parker Woodman, of Haverhill to Miss Augusta M. Thayer, of Boston.

In this city, by Rev. Mr Robbins, Mr Charles R. Alley to Miss Abby L. Kingsbury.

In Charlestown, 28th ult. by Rev. Mr Ellis, Mr Isaac W. Blanchard to Miss Caroline M. Reynolds, daughter of S. S. Reynolds, Esq.

In Lynn, by Rev. Mr Willis, Mr George H. Gerris to Miss Margaret Jackson, both of Saugus.

In Plymouth, by Rev. Mr Briggs, Mr Samuel Sampson, to Miss Rebecca Perkins, all of P.

In Leomister, 4th inst. Dr. W. D. Peck, of Sterling, to Miss Eliza W. daughter of Dr. Charles W. Wilder, of L.

DEATHS.

In this city, on Monday evening, of hepatisis, Dr Rufus L. Barrus, 69.

Yesterday morning, of consumption, Miss Sarah Jane, youngest daughter of the late Mr Simon Wright, 17.

At Roxbury, very suddenly, Mrs Nancy Farnham, 59, wife of Henry Farnham Esq lately of this city.

At Lexington, April 24th, Mrs Abby M., wife of Gen Samuel Chandler, 35.

In North Danvers, 29th ult. Mrs Mary H., widow of the late Hon. Samuel Holton, aged 79.

At Newburyport, Mr Benj. Wood, 66.

In New Bedford, May 10th, Mrs Esther, wife of Rev. Sylvester Holmes.

At Cuba, Rev. Joseph Tuckerman, D. D., 63, the founder of the Ministry to the Poor in Boston. He was a truly devoted and faithful missionary, and will long be remembered by thousands who have been profited by his spiritual teachings. He went to Havana in December, for his health.

SUNDAY SCHOOL LIBRARIES.—BENJ. H. GREENE 124 Washington street, informs all those interested in Sunday schools, that he has made large additions to his assortment of Books for Sunday School Libraries. At his Depository may be found a very extensive variety of books, suited to all ages and conditions, and particularly to those who are the subjects of Sunday school instruction. Those at a distance, by sending directly to him, may depend on their orders being promptly answered, and if requested, a liberal credit will be given. The following are among the most useful and popular books, (both new and old) now on hand.

The Boy's Talisman.
American Juvenile Biography, containing viz. Life of Columbus, Cortez and Pizarro.
Eleanor Moreland and other stories.
Well Bred Boy.
Ramble's England.
Ramble's Scotland.
Picciola.
Little Family.
Holiday Stories.
Book of the Months.
Social Amusements.
Moral Lessons and Stories.
Brothers and other Tales.
Means and Ends.
Ware's Sunday Library, 4 vols.
Traditions of Palestine
The Work Box
The Pet Lamb
Rich Poor Man &c
Home, by Miss Sedgwick
Young Lady's Aid
The Moral Teacher
Pebblebrook
Caleb in the Country
Caleb in Town
Jonas's Stories
Memoirs of Whitman
Clara Newgent
Annette Warington
The Macarthy Family
Howard and Napoleon
Sunday School Conversations &c &c

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MANUALS FOR SUNDAY SCHOOLS—at B. H. GREENE'S, 124 Washington street, may be found the following complete variety of Manuals for Sunday Schools.

Allen's Questions, Part I. } On the Gospels
do do Part II. }
do do Part III. on the Acts
do do on Genesis
The Geneva Catechism
Worcester do
Channing's do
Carpenter's do
The Child's First Catechism in Verse
Parley's Geography of the Bible
Gallaudett's Natural Theology
do Child's Book on the Soul
Barnes' Notes &c
Books used in Devotional Exercises &c.
The Boston Sunday school Hymn Book, by a Superintendant
Sacred Songs, by Mrs Follen
A Service Book for Sunday Schools, containing forms of prayer, and a collection of Hymns by Rev. Dr Walker.

Just published a new Manual viz.
'Sunday School Lessons' Designed to provide both Teachers and Scholars with subjects for study and conversation. By a Pastor. Price 60 cents per doz.

THE YOUNG MAIDEN.—In Press, and will soon be published 'The Young Maiden,' by Rev. A. B. Muzzey, author of 'The Young Man's Friend,' 'Sunday School Teacher,' &c.

Contents.—The Capacities of Woman; Female Influences; Female Education; Home; Society; Love; Single Life; Reasons for Marriage; Conditions of True Marriage; Society of Young Men; First Love; Conduct during engagement; Trials of Woman and her solace.
WM. CROSBY & CO, Publishers. 118 Washington street. m 16

SABBATH SCHOOL BOOKS. Clergymen and others in want of books to replenish their Sabbath School Libraries are respectfully requested to examine the collection for sale by the subscribers.

Several new works are now in Press which will be issued in season for Anniversary week.

All the different Catechisms, Text Books &c &c, constantly on hand, and any books which may be desired if not among our collection will be procured.

Orders are respectfully solicited and will be punctually answered. WILLIAM CROSBY AND CO.
m 16 118 Washington st

DR. BIGELOW'S USEFUL ARTS.—The Useful Arts considered in connexion with the application of Science; with numerous engravings, by Jacob Bigelow, M. D., Professor or Materia Medica in Harvard University, author of the Elements of Technology, etc. in 2 vols. Just published, and for sale at TICKNOR'S.

NEW BOOKS AND NEW EDITIONS.—Youth of Shakspeare—Songs of Shakspeare—Wife and Mother's Book—Retzsch's illustrations of Burger's Ballads—Chancellor Kent's course of Reading—Canals and Rail Roads in the United States—Bowring's Romances—Spencer's Faerie Queen—Butler's Hudibraas—Fuller's Holy State—Hand Book of Swindling—Adcock's Engineer's Pocket Book—Fraternal Appeals—Christian Year, &c. This day received at TICKNOR'S. m 11

UPHAM ON MENTAL ACTION.—Outlines of imperfect and disordered Mental action, by Thomas C. Upham, Professor of Mental and Moral Philosophy in Bowdoin College; being vol. 100, Family Library. Just received at TICKNOR'S. m16

SUNDAY SCHOOL BOOKS.—JAMES MUNROE & CO, publish and have for sale a large assortment of Sunday school Books new and old which they would offer to their customers on as good terms as they can be procured elsewhere.

Among them are:
My little Friends, by Mrs Gilman.
Tales and Ballads, by do
History of Birds—Birds and Flowers.
McDonner, by Jacob Abbot.
Hoary Head, by do
Caleb in the Country—Caleb in Town.
Rollo's Museum, Travels, Correspondence and Experiments.
Stories to Teach Me to Think—Truth Made Simple.
Sabbath Recreations—Luther and his Times.
Future Life—Jonas' Stories.
Parley's Wonders—Parley's Farewell.
Book of the Seasons, edited by Rev Mr Greenwood.
Boys' Country Book—Sargeant Bell.
Rosanna, by Mrs Lee—Gammar Grethel.
Delusion—Pictures of Early Life.
The School Girl—The School Boy.
Stories for the People—Franklin's Life, 2 vols.
Pursuit of Knowledge under Difficulties, 2 vols.
Pleasures of Taste, by Mrs S. J. Hale.
Scenes in Nature—Boys' Taliaman.
Last Days of the Savior—Life of Penn.
Ware's Sunday Library, 4 vols.
Ware's Scenes and Characters, 6 vols.
Childhood of Jesus—Loraine.
Farr's Child's Duties—The Hamlet.
New England Village.
Muzzey's Sabbath school Guide.
Muzzey's Young Man's Friend.
The Clares—Trees and Flowers.
Harry Winter—Rebecca Wilson—Home.
Means and Ends, by Miss Sedgwick. &c. &c. &c.
134 Washington street. m 16

RICH SILKS.—E. F. NEWHALL, 141 Washington street has just received 2 cases Rich Silks of superior quality, new style.

—*Also*—
1 Case Superior Marseilles Quilts very large and handsome at the lowest prices. m 9.

PROVERBIAL PHILOSOPHY.—Being Thoughts and Arguments Originally Treated.—'*Power hath ordained nothing which Economy saw not needful.*' By M. Farquhar Tupper Esq. A. M. From the London Edition.—Contents. Truth in Things False—Anticipation—Memory—Rest—Good in Things Evil—Philosophy of Prayer—Trifles—Recreation—Thinking—Speaking—Friendship—Love—Marraige—Education &c &c.
This day published by JOSEPH DOWE 22 Court st.

NORMAL SCHOOL AT LEXINGTON.

THIS Institution is designed to prepare Female Teacher. Connected with it, is a model school for practice. The academic year is divided into 3 terms of 15 weeks each. There will be a vacation in April, August and January. The first term of the second year will commence on the *first* of May next. Candidates for admission must present themselves at the school at the commencement of the Term. They must bring a certificate of good moral and intellectual character, must be at least 16 years of age,—pass a satisfactory examination in the Common Branches, and declare it to be their *intention to teach.* The shortest time for which pupils are admitted is one year Qualified pupils may have leave of absence to teach in the summer term, if it is desired. A full course is 3 years.
Board $2 per week. Tuition gratis.
apr 25 C. PIERCE, *Principal*

FAMILY OIL STORE.

THE Subscribers would inform their friends and the Public, that they have added to their Oil and Candle Establishment, 109 State Street, a Retail Department, for the purpose of supplying families with pure Spermaceti Oil, which they will warrant in all cases to burn freely, and without crusting the wick. And they will send it to all parts of the city free of expense.
jan 11 CLAPP & PERKINS.

POETRY.

For the Register and Observer.

SLEEP.

'Ye know not what ye do,
That call the slumberer back,
From the world unseen by you,
Unto life's dim faded track.'
Mrs Hemans.

Why will ye break their rest?
Why will ye send to the bright land of dreams,
A voice that woos them back to earth's cold breast?
Haply beside their own blue mountain streams
Where the clear moonlight gleams,
Softly the flowering path of joy they tread,
Where the rich gales their spicy perfume shed.

Steal gently, for he sleeps.
The captive, lulled to slumber by his sighs,
Seeks his own sunny home, and smiles and weeps
In rapture uncontrolled, as o'er him rise
His native melodies,
Filling his bosom with the songs of glee,
And echoing from the hills, 'Thou 'rt free! thou 'rt free!'

She sleeps; oh wake her not,
The broken-hearted. In that fairy land
Her loneliness and sorrow are forgot.
She walks amid the tried and faithful band,
And her pale brow is fanned
By the sweet breath of sympathy and love,
And hope's glad voices greet her from above.

He sleeps, the lovely child!
The flush of innocence is on his cheek,
And he doth reck not of the storms so wild
That o'er earth's weary pilgrims rushing sweep.
'Tread lightly,' let him sleep.
Oh wake him not; he rests beside the flowers,
He knows not there are thorns amid earth's bowers.

Breathe low, for she 's at rest,
The young, the beautiful and dying one.
In the far spirit land she wanders blest,
With an immortal robe around her flung;
And the poor dust that clung
Around her lowly path, is backward driven—
Hush! let her sweetly thus pass on to heaven.

He sleeps, the mourner. Still
Is now the passion tide that wrung his soul;
And his heart leaps to the low breezy thrill
Of whispering voices that around him roll.
Break not the sweet control
That wraps him in a blissful vision there;
O wake him not to bitterness and care.

Why will ye break their rest?
Why will ye send to the bright land of sleep,
A voice that woos them back to earth's cold breast?
Why will ye call them back to sigh and weep,
And by the fountains deep
Of earth's commingling streams unblest to roam?
Let them sleep on, nor woo them from their home.

'T is sweet to dream of Heaven,
To pass in spirit to that realm of light,
To dream of angel pinions kindly given,
To waft us far beyond the shades of night,
In an eternal flight.
Oh may we watch, and by the path of prayer,
Wake from our last long sleep, 'and find us there.'
Waltham. L. B. T.

[From the London Metropolitan.]

THE TREE OF DEATH.

Let the king of the grave be asked to tell
The plant he loveth best;
And it will not be the cypress tree,
Though 'tis ever the churchyard guest;
He will not mark the hemlock dark,
Nor stay where the nightshade spreads;
He will not say 'tis the sombre yew,
Though it spring o'er skeleton's heads;
He will not point to the willow branch,
Where breaking spirits pine beneath,
For a brighter leaf sheds deeper grief,
And a fairer tree is the tree of Death.

But where the green rich stalks are seen,
Where ripe fruits gush and shine,
'This, this,' cries he, 'is the tree for me—
The vine, the beautiful vine;
I crouch among the emerald leaves,
Gemmed with the ruby grapes;
I dip my spear in the poison here,
And he is strong that escapes.
Crowds dance round with satyr bound,
Till my dart is hurled from its traitor sheath;
When I shriek with glee, no friend to me
Is so true as the vine, the Tree of Death.

O, the glossy vine has a serpent charm,
It bears an unblest fruit;
There 's a taint about each tendrilled arm,
And a curse upon its root;
Its juice may flow to warm the brow,
And wildly lighten the eye,
But the frenzied mirth of a revelling crew
Will make the wise man sigh;
For the maniac laugh, the trembling frame,
The idiot speech, and pestilent breath,
The shattered mind and blasted fame,
Are wrought by the vine, the Tree of Death.

Fill, fill the glass, and let it pass;
But ye who quaff, O think
That even the heart which loves must loathe
The lips that deeply drink;
The breast may mourn o'er a close link torn,
And the scalding drops may roll;
But 'tis better to mourn o'er a pulseless form,
Than the wreck of a living soul.
Then a health to the hemlock, the cypress, and yew,
The worm hiding grass and the willow wreath,
For though shading the tomb, they fling not a gloom
So dark as the vine, the Tree of Death.

ELIZA COOK.

MISCELLANEOUS.

'*The Artists of America.*—A class of men whom the pursuit of the beautiful keeps untainted by our national vice, the lust of gain.'

This, a toast, was given by Mr Bryant at a festive meeting of the National Academy of Design of New York. We apprehend that there is more poetry than political economy in the gentleman's sentiment. It cannot be proved by statistical developement that 'our national vice' is the lust of gain. We believe the Americans spend money according to their means more liberally than any people, though we think it is not directed to the best objects. Wines, silks, mirrors, race and carriage horses, and articles of similar luxury and enjoyment, command love and price, to the proportional exclusion of literature and the arts. There is no want of fine houses and clever turn-outs, but picture galleries and well stored private libraries are in a minority. A lust of mere gain, then cannot be said to characterize us as a nation. If Mr Bryant had said, a desire to improve private condition marked the American character, he would have spoken correctly. The struggle for gain is altogether less fierce here than in Europe, for the reason that success is much more easily commanded in most pursuits, and a reverse of fortune does not carry with it that prostration of hope and condition which is felt in Europe generally, where the nature and influence of monarchical and aristocratical institutions depending chiefly for their existence on domestic and political pomp and parade, establish a universal regard and adoration for mere Wealth as the sole competitor of Rank, and the only redeemer (very rare and commanding genius or talent excepted) from the dreary state of poverty and consequent obscurity and nothingness. We are the more particular in touching on this sentiment of the admirable author of it, from the fact that it is too generally entertained by gentlemen themselves, artists and *savans*, or their immediate and sympathising friends. Take away a love of gain as it exists in this country, and you take away a desire of physical improvement, private and public, the forerunner of a diffusive culture, acquisition and triumph in high and ennobling pursuits of an intellectual cast.

We may cull as occasion offers, some facts going to maintain more fully this position, which is not the popular one but at variance with that most usually entertained. The lavish expenditure for objects in this country indispensable to national cohesion and prosperity, forms a wide and bright contrast to the apathy and close-fistedness in France in the same regard, where the chance of instituting a single rail road, even under the luminous instructions and warm appeals of M. Chevallier, seems for the present desperate. As our cities grow in age, size, and wealth, by the road to prosperity now in the main pursued, the means and mode of high civilization and refinement will be thoroughly developed, and the diffusion of education will multiply the lovers and patrons of art and science beyond the hopes and expectations of immediate patriotism. The Master-state will in time surely succeed to present Apprenticeship.—*Nat. Gaz.*

THE WATCHMAKER AND THE BLACKSMITH.

[Related by Professor Gibson, in a late lecture before the University of Pennsylvania.]

I was walking with my old Philadelphia friend in the Palais Royal, in quest of a watch, and, struck with the open and honest physiognomy of a middle aged man, whom we observed, through the window, so busily engaged at his work as not to perceive us, determined to enter and examine his commodities. After selecting an article of beautiful workmanship, such as we had not seen in any other establishment, demanding the price, and then according to usage, endeavoring to get it at the lowest sum, the man, with a deep sigh, and most disconsolate look, said that his profession was a most unfortunate one; that for years, he had toiled from morning till night, poring over the wheels and springs of watches with magnifying glasses, until he had nearly put out a pair of the finest and sharpest eyes, and by long sitting, had injured his limbs and impaired his constitution. 'Oh,' said he, 'that I had been a surgeon, how diffetent might have been my situation!' Then turning, and looking us full in the face, he continued, 'Gentlemen, I am a poor individual, without fame or consequence, but my history, inasmuch as it is connected with that of a dear friend, whose reputation is well known all over the world, is nevertheless a singular one, and, for his sake, if you can spare time, I will relate it to you.' Struck with the manner and earnestness of the man, and favorably impressed towards him, we took seats in his small shop and listened to his narrative. 'I was the son,' said he, 'of a poor miller, and the father of my friend followed the occupation of blacksmith, in the village of Breches and province of Loire, and at an early age we were both initiated in the mysteries of our paternal vocations, he shoeing horses and I grinding grain from morning till night. In spite, however, of the severe labor to which my friend was exposed, he devoted many hours of the night to improving his mind, and twice a week attended a country school three miles off. His father's library consisted of two books: 'Complete Drover,' and a volume of medical receipts—which the young blacksmith was so enamored of as to commit to memory; and, from that period, turned his attention to medicine. He continued, however, to shoe horses and prescribe for their diseases, until his twenty-third year, when growing tired of such labor, and burning to distinguish himself in higher pursuits, he proposed to me to leave our native village and repair to the capital, where he was sure, he said, we should meet with occupation worthy of our toil. With scanty means, and slender wardrobes fastened to our backs, we commenced our journey on foot, and after a time reached Tours, where the money of my friend giving out, he was obliged to remain and work at his trade, while I pursued my solitary way to the capital, and meeting with no better employment, took up with the villainous business of watch-making. Several weeks afterwards, my friend arrived, and hiring, for three francs, a black coat, which did not fit, and contrasted strangely with his country garments, waited upon the celebrated *Dubois*—offering to become his pupil—who, impressed favorably, notwithstanding the ludicrous figure he cut in his long-tailed coat and sky blue pantaloons, told him he might live among his servants, and have the run of his kitchen for two weeks, until he could ascertain the nature and extent of his qualifications. The proposal was joyously accepted, but before the expiration of the allotted time, my friend gave so many proofs of genius and talent, and worked with such assiduity and success as to astonish Dubois, and cause him, henceforward, to consider him as a companion and friend.

From that moment the fortune of my village crony was made—for, under the excellent Dubois, he not only made astonishing progress in his medical studies, but was so diligent and untiring as to acquire, in a short time, such knowledge of the classics, and most of the languages of modern Europe, as to read them with facility.

'Since that period only a few years have elapsed, and my country friend, farrier, and blacksmith, is now at the head of the profession in Paris, a distinguished professor and hospital surgeon, the author of large and valuable volumes in every department of the profession, and withal, a man of fortune.—And where,' he continued, 'am I? Still a poor, miserable watch-maker in the Palais Royal, and the tenant of this pill-box of a shop, in which you are now sitting.' 'And pray, Mr Jarrosay,' said I, 'may I ask, who that friend of yours may be?' 'That friend, sir,' said he, slowly rising from his bench, putting forth his right arm, and stamping firmly with his foot upon the floor, 'that friend is no less than the celebrated *Velpeau.*'

The next day I called upon Velpeau, and found him in his study behind a pile of books, which he was pitching, with great vivacity, from right to left, in a search of authorities and quotations for a large work on surgery, then in press. Before leaving, I took the opportunity to ask if Jarrosay's story was correct. 'Perfectly so, as far as it goes,' said he, 'he is still my friend, an honest man, and one of the best watchmakers in Paris, of whom you may purchase without hesitation.'

INGENIOUS MODE OF SELF-TORTURE.—The following ingenious mode of self-torture, practiced by the native devotees in Calcutta and vicinity, is described by Rev. Mr Duff, a Missionary of the Church of Scotland. It consists in this: 'A number of devotees enter into a vow, that they will lie down on their backs on the earth, exposed to the blazing sun by day, and the chilling dews by night. They will have in one hand a little earth, and in the other a few seeds—with the one hand they place the earth under the lower lip, and with the other plant the seeds in it; and the vow is, that they will lie there, without moving, or speaking, or receiving any nourishment whatever, until the seeds sprout and germinate, and then they will return to their homes!

There has been an announcement lately made in the Natchez Free Trader newspaper, which is worthy of remarkable heed by the South and by the country at large. It is the fact that the British government has succeeded in attracting American skill and enterprize to the superintendence of the growth of Cotton in the East Indies. Persons who might find a better market for their talent have been secured in Mississippi and Louisana, eight from the latter state, to proceed directly to Surat, and thence disperse themselves to select proper districts of country to commence operations. They are practical planters and carry with them the improved implements of cotton planting. The inducements offered are liberal, and so made as to constitute a constant spur to their industry and ingenuity in promoting the interests of their employers. Thus 'the cotton gin, and the immense improvement of culture and seed,' will be transferred to a foreign State. Twelve thousand pounds have been appropriated by the British government for this purpose, and an act has been passed that 'the duty on cotton goods imported into England from India, and on British cotton goods into India, should be the same, instead of the disparity of three per cent. and ten.'

The same journal says, subsequently to the above announcement:

'The cotton planting speculation in India by the English, in which they have managed to avail themselves of the skill and experience of Mississippians, or rather of those who have gleaned all the knowledge they have of cotton cultivation from the cotton fields of our State, since our notice the other day, has attracted deep attention.

Our government is not a despotism. We cannot say to this man stay here, and to another man go there; but with us, all are at liberty to leave the country when they choose, and on what business they desire; we have no laws that will coerce and no disposition to compel any man to stay in the country who wishes to leave it for the purpose of imparting what knowledge he may have gained here to the detriment of his own, the land of his birth and of his earliest affections; but a most intelligent gentleman, a political economist and cotton planter, remarked to us the other day, that we should suffer less loss by burning New Orleans, Natchez, and the most important cities of the cotton-growing region, than we should from this sinister movement, by a government and people, determined to injure us in the cultivation of that great staple, which is emphatically the wealth of the south.

The English have obtained boxes of soil from the cotton fields of Louisiana, from the richest counties of Mississippi, which their chemists and geologists have analyzed and collated with soils taken from different parts of India. So far the comparison of the soils is favorable to India; and besides, the cotton of Surat is already known in the markets of the world. Now, when all our improvements in cotton growing, our machines, our seed, and our very overseers are transferred to that vast continent, swarming with free laborers, who will work at a price which would scarcely furnish a negro with his salt in Mississippi, it will be all over with us in the cultivation of cotton.

To the honor of Georgia and South Carolina, we learn that the English agent could find no tool for his purpose in those States; he was obliged to come to Mississippi, where he found persons who enlisted in his views.'

The interests thus menaced, if in the course of time the result tallies with the foreboding, may find their salvation with the Northern States, and it would be a curious and impressive fact if the South should be found warmly advocating a high tariff to protect the great staple against the competition raised by the toiling and sweating millions of the East under the direction of Cis-atlantic minds. It does not become us in this quarter to raise this difficulty. We merely mention it as uttered by an intelligent source in the cotton region. But whenever American genius is applied heartily and under sufficiently keen incentives to mechanical and industrial pursuits, we may look for great results. It is immediately shaped and controlled by the laws, manners, and exigencies of this country, and hence has no reverence for any thing merely because it is old. Stale decrepitude, effete formula finds no favor with it. It seeks to improve, to reform, to create. But little is perfect in its eyes. Glorious is this spirit, properly directed. It is the genuine offspring of republicanism, and the forerunner of universal truth. If then the trumpery methods of agricultural industry in the great empire of the East die under the touch of Western freedom and invention, and the pigmy and uncertain labors of her myriad-multitudes, hoary automata of the past, are transformed into large and genial modes of industry, we must consider it merely as a link in the circle of peace and light which is destined to surround the Earth.—We may groan over immediate interests threatened or injured, but we cannot circumscribe the progress of improvement, and its benefits to ourselves. We cannot any more prevent Europe from borrowing our physical improvements than we can withhold from her, if we so desired, our political revelation. But even if the fears of the Mississippi cotton-growers be realized, we have no fears, in the long run, for the prosperity of the South. If twenty millions in England do not want her staple fifty millions will at home. Disunion then may be a forgotten antique.—*Nat. Gaz.*

[From the Mother's Magazine.]

DOMESTIC EDUCATION AT THE TABLE.

How many families surround the domestic table, meal after meal, and year after year, preserving an unbroken silence, except when the necessities of the occasion demand the utterance of a few hasty words. One would think that some religious scruple, or edict of the State, or self-imposed penance, had converted these social beings into so many eating automatons, the silence is so constant and profound. Sometimes the statue-like gravity of the parent is forced to relax a little at the innocent mirthfulness of the child, whose bouyant spirits cannot submit to the unnatural restraint; but the admonition to be still, and to attend to the proper business before him, checks the offender, and he soon learns, both by precept and example, *not to talk while he is eating.* Strange perversion of one of the admirable arrangements of Providence for the cherishing of domestic affection! alike repugnant to the enjoyment of pleasures of the purest and sweetest kind, and to the use of food in a way best adapted to the promotion of bodily health, and the elasticity of spirits!

God has kindly ordered it, that although the various members of the family may be separated at other times, to a greater or less degree, by the duties appropriate to each, the actual wants of nature shall bring them together, at regular and frequently recurring intervals, around the domestic board. Why has he done this? Merely that they may attend to these animal wants, and gratify, like the brutes, their appetite for food, or indulge in the delicacies and luxuries of the table? Is it not—passing by other important purposes that might be referred to—is it not rather to render the occasion one of the most favorable for mutual improvement and happiness, by the interchange of instructive thoughts and kindly sentiments, in the flow of unrestrained, cheerful, and tasteful conversation? At what season can such conversation find its welcome opportunity, if not at the time when the assembling of parents and children make the family circle complete, and the various bounties which the hand of a beneficent Providence furnishes, invite to the exercise not only of the feelings of comfort, but of joyousness? The luxury of domestic intercourse at such times may be made far to transcend that of the choicest dishes; so that the gratifications of the palate shall be only subsidiary to the banquet of the soul. Who that has enjoyed the privilege of making one of a circle, in a well-regulated family, around the domestic board, where these views are carried out in their happy results, but will acknowledge their importance, and be ready to say that such a family has means within itself of rational improvement and comfort very far beyond what belong to the one in which the meals are taken in silence? In this way a powerful influence is constantly at work to strengthen the bonds of family love, (the doing of which depends so much upon the pleasures of social intercourse,) and to cause the idea of home to be ever cherished with the fondest recollections. Let those families that are not pursuing this course but make trial of it, and it will not be long before they will wonder at the stupidity of their late habits, and regret the thousand opportunities of instruction and enjoyment which they have lost.

But to render the assembling round the domestic table subservient to the important ends which have been mentioned, the meal must not be a hurried one. Dispatch in carving, helping, eating, and swallowing, must not be the great object. Time must be allowed for doing these things deliberately, and for having also the necessary intervals for promiscuous and cheerful conversation. And even where time is precious, it will be far from being wasted if the arrangements of the family, and the occupations of its members, are so ordered as to lead all to feel, when they come to the table, that they are to enjoy at their leisure a season of social comfort, which the bustle of life, and the pressure of their daily avocations, have only rendered the more inviting and essential to their refreshment. This, too, is one of the most effectual means of preserving in health the digestive functions of the body. Food eaten under circumstances of social pleasure—eaten deliberately, and in small quantities at a time; masticated thoroughly, with no hurried anxiety to bring the meal to a close; the cares of business banished from the mind; the occasion devoted to innocent, domestic enjoyment, and a due share of appropriate hilarity—promotes in the most favorable manner the vigor of these functions, and affords one of the surest safeguards against *dyspepsy* and its accompanying train of evils. May not the singular prevalence of this malady in our country be traced, in no inconsiderable degree, to that custom of partaking of hurried, unsocial, cheerless meals, which so extensively abounds?

No practical difficulty will stand in the way of introducing habitually interesting and improving conversation at meals, if the right spirit and view of the importance of the object, prevail in the minds of the parents and older members of the family. It is far from desirable that the topics should be of a kind to require intensity of attention, and much mental effort. Especially should they be free from every thing inconsistent with a serene cheerfulness. Indeed, it would be well to have them not unfrequently adapted to excite an innocent mirth and sportiveness. Nothing, in the opinion of the writer, is more incongruous at such a season, than the custom pursued in certain schools and families, of having some one read from a grave or profound work, for the purpose of redeeming time, and for thus having the mind and the stomach fed at the same moment. Alas! that both should be required simultaneously to undergo such a task; at complete variance with the well-established laws of preserving health, and of cultivating the mental powers.

These views, if correctly understood, and carried out into practice, interfere not at all with the introducing, at the domestic board, of subjects of a religious nature at proper times, and in a befitting manner. On the contrary, it would be well if we were accustomed vastly more than we are, to mingle such subjects with those relating to our daily concerns, and to the business and transactions of this life. Were this done naturally and cheerfully, and without cant, or a solemnity of manner approaching to gloom, it would be productive of the happiest effects. Nowhere can it be done so successfully as at that season which ought to be the most inviting and endearing in every household, the gathering together of the family daily to the participation of the bounties of a kind Providence, and that they may cherish those social virtues which, if under the influence of the Christian spirit, serve to adorn it with some of its loveliest graces.

TRANSFERRING OF VITAL POWER.—A not uncommon cause of the loss of vital powers is the young sleeping with the aged. The fact, however explained, has long been remarked, and it is well known to every unprejudiced observer. But it has been unaccountably overlooked in medicine. I have on several occasions, met with the counterpart of the following case:—I was a few years since consulted about a pale, sickly, and thin boy, of about five or six years. He appeared to have no specific ailment, but there was a slow and remarkable deline of flesh and strength, and of the energy of all the functions, which his mother very aptly termed a gradual blight. After inquiring into the history of the case, it came out that he had been a robust and plethoric child up to his third year, when his grandmother, a very aged person, took him to sleep with her; that he soon after lost his good looks; and he had continued to decline ever since, notwithstanding medical treatment. I directed him to sleep apart from the aged parent, and prescribed change of air, &c. The recovery was rapid. It is not with children only that debility is induced by this mode of abstracting vital power. Those in good health should never sleep with sickly persons.

WESTBOROUGH SEMINARY FOR YOUNG GENTLEMEN.—The Westborough School Association having been incorporated by an Act of the Legislature the past season, have made arrangements with the Rev. P. S. Eaton of Andover, to commence a permanent Male Seminary and Family School, in the house known to the public as 'Wessonville House, in Westborough. The location is one of the pleasantest in the region; about one mile from the village, with a garden and spacious play-grounds, connected with it, and ample accommodations for boarding. Mr Eaton has been long and favorably known to the public as a teacher, and the accompanying recommendations will assure parents, as with other testimonials, they do the Association, that full confidence may be placed in his instructions, and in his influence over their moral conduct, and general deportment. Mr Eaton will take charge of the establishment, and will receive pupils into his family over whom he will extend a constant, and paternal supervision in their hours of relaxation as well as study. He designs to make teaching his sole business and will devote his whole time to his pupils. He will be assisted by a young gentleman who has had experience in the business of teaching and is well qualified to instruct in sacred music. The school year will consist of four quarters of eleven weeks each. The first quarter will commence on *Wednesday 3 day of June next.* The tuition from $4,00 to $6,00 per quarter, in advance. Tuition, board, washing, mending, lights &c. for those constituting the Family school, will be $40,00 per. quarter, or $150,00 the four quarters. Reference may be made to the following gentlemen who have in years past had children under his tuition viz Hon. Josiah Quincy, Cambridge, Rev. Professors Woods and Stewart, Andover, Hon. Judge Williams, Taunton, Rev. Dr. Tuckerman and Lowell Mason Esq. of Boston. Also Rev. Dr. Edwards and Rev. S. Fuller Jr. Andover and Rev. Samuel Barrett of Boston, who have expressed their decided approval of his plan of instruction.

Also to Hon. A. D. Foster, Worcester, F. W. Ward Shrewsbury, Thomas Dickinson Esq. Holliston, Daniel Denny Esq. Boston, Rev. C. B. Kittridge, and Rev. A. Harvey, Westborough.

Testimonial. The undesigned, former pupils of Mr Eaton at Phillips Academy in a course of preparation for college, bear cordial and confident testimony to his fidelity, zeal, accuracy, and success as a teacher, and would express their highest confidence both in his literary and other qualifications to conduct such a school, as he proposes, in a manner entirely satisfactory to parents and guardians, and eminently beneficial to his pupils. Hubbard Winslow Pastor of Bowdoin street Church, S. Aikin Pastor of Park Street Church. Edmund Quincy; Seth Bliss, Leonard Woods, President of Bowdoin college, Maine.

Per order of Association.

E. M. PHILLIPS *Secretary.*

Westborough, May 9.

STOW ACADEMY.

THE Summer term of this school, now under the charge of Mr J. W. Brown of Framingham, has just commenced. Instruction will be given in the languages, and in the common and higher branches of English education. The situation of the Academy is pleasant and retired. It is easy of access by stage, from Boston, Worcester and Lowell, and is distant from Boston 25 miles.

Connected with the school is a neat and convenient boarding house, occupied by Rev. J. A. Kendall, who will spare no pains to make the children placed in his family, contented and happy, and who will pay proper attention to their moral and religious culture.

Board.—Misses $1 50; Boys $1 75 per week. Tuition per quarter, of 11 weeks, English branches $4 00; Languages $5 50. Scholars may enter the school at any day and be charged for the time they remain. If desired, private instruction will be given at the boarding house.

References.—Rev. A. B. Muzzey, Cambridge port; Rev. B. Frost, Concord; Rev. Wm. Barry, Framingham; Edward Mellen Esq., Wayland; O. S. Keith Esq. Cambridge; Issaac McLellan Esq., Boston; Mr J. Caldwell, Cambridge Divinity School.

E. HALE, for the Trustees.

Stow, May 5th, 1840.

PRIVATE SCHOOL IN CHELSEA.

THE subscriber begs leave to announce to his friends and the public that he has commenced the spring quarter of his private school for boarding and day scholars, in which instruction is given to youth of both sexes in the ancient and modern languages and in the various branches of an English education. His house and school-room are pleasantly situated in the centre village in Chelsea about two miles from Winnisimmet ferry. This place is believed to unite, in a greater degree than almost any other, the advantages of a rural situation and of near proximity to the city.

A few lads can be accommodated with board in the subscribers family. He pledges himself to give strict attention to the moral as well as intellectual improvement of those who may be comitted to his care.

apr 25 HORATIO ALGER.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, } Winter or Spring, 50 } in
} Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in water Colors, $6 a quarter.

Drawing taught to all the School without additional charge.

Any one branch other than Music, $10 a quarter: Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.

Miss Young, teacher of Music, and two assistant teachers, reside in the family of the Principal.

A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

D. MACK, *Principal.*

Cambridge, Aug, 10th, 1838. n24

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

THE summer term of this institution will commence on Tuesday June 2. A lady of the highest accomplishments will take charge of the female department. Instruction will be given in the Latin, Greek, French, Italian and German languages, the higher branches of Mathematics, Natural, Intellectual, and Moral Philosophy, Chemistry, &c. besides the common branches of an English education. Also lessons will be given on the *Piano.* Northfield is a delightful summer residence in the beautiful valley of the Connecticut. The Boston stage through Lancaster, Templeton &c. comes directly to Northfield on Monday, Wednesday, and Friday of each week. Those who wish for board in the family of the Principal are desired to make early application.

Refer to Wm. Whiting Esq. No. 35 Court st. Boston.

P. ALLEN, *Principal.*

Northfield April 1840.

DOMESTIC WORSHIP.—By Wm H. Furness, Pastor of the First Congregational Unitarian Church in Philadelphia. For sale by JOSEPH DOWE, 22 Court street. m 14

ORTHOPEDIC INFIRMARY.—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.

We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body, and will aid him by our advice whenever called upon.

John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong, George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.

The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.

The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.

Boston, Feb. 22, 1840. 1y

COPARTNERSHIP NOTICE.—The subscribers have this day formed a Copartnership, under the firm of WILLIAM CROSBY & CO., and will continue the business of Booksellers, Publishers and Stationers, at the old stand, No. 118 Washington street.

WILLIAM CROSBY,
Reference— E. L. CUNNINGHAM.
Benjamin Guild Esq.,
Messrs. Hilliard, Gray & Co.,
Messrs. Little & Brown,
J. L. Cunningham Esq.,
Boston, February 1st 1840.

WM. CROSBY & CO., Publishers, Booksellers and Stationers, No. 118 Washington street, keep constantly for sale, a large assortment of School, Theological Juvenile and Miscellaneous Books, at the lowest prices. Also, Stationary of all kinds, Drawing Materials, and all the articles usually found at such an establishment.

Connected with the above is the Boston Circulating Library, containing more than two thousand volumes of the most popular works in History, Biography, Voyages, Travels, Novels, Tales and Romances, &c. &c. &c. Additions are constantly made of all new and popular publications. The principal Reviews and Magazines also added as soon as published. ap 12

INDIA RUBBER WARE HOUSE.—JAMES DYER, No 82 Washington Street, Boston, (near the Post Office) manufactures and offers at wholesale and retail, improved India Rubber Goods, Sewed and Cemented, viz:—

Life Preservers—Life Boats and Swimming Belts, Submarine Dresses, Baptismal Pantaloons, Sportsmens' Long Boots, Surtouts and Pea Coats, Frock and Monkey Jackets, Long Leggings, Capes with Sleeves, Mittens, Navy Capes, Gun Cases, Game Bags, Ladies and Misses Aprons, Air Beds, Air Pillows, Air Cushions, Hydrostatic Beds, Water Bottles, Bathing Tubs, Boots and Shoes, Spanish Ponchas, Machine Banding, Gas Bags, Riding and Money Belts, Water Proof Hose Covers, Prepared India Rubber Cloth for Rheumatism, Brick-makers' Aprons, Travelling Bags, Pantaloon Straps, Carriage Cloth, Patent Leather and Cloth, Oiled Silk, Ginghams and Cottons, India Rubber Russia Riding Belt, much used for rheumatic complaints, pains in the side, chest, and breast.

☞ To the Public. These Goods have been used for the above purposes,—to a considerable extent—and the manufacturer feels a pride in saying, that, no instance of dissatisfaction has come to his knowledge, but on the contrary, Gentlemen have amply tested the quality of the goods, and find they give entire satisfaction.

India Rubber Gum or Scrap Rubber, bought and sold by the quantity. march 15

FASHIONABLE SHAWLS, RICH SILKS, &c. AT RETAIL.

E. F. NEWHALL, 141 Washington Street, has just returned from New York, with an elegant assortment of SPRING GOODS, consisting of French Cassimeres, Edinboro', Silk Plush, Fringed Damask and Velvet SHAWLS.

Rich Figured, Corded Reps, Double Chain and Heavy PLAIN SILKS, of the best styles, changeable and single, colors, blue blacks, and beautiful light shades.

PLAIN DRESS SATINS, blue blacks, jet, browns, ash, stone, drab, blue, pink, pearl and white.

MOUSSELLINE DE LAINES and CHALIES, new styles. Lace Veils. Black and colored Alepines and Bombazines of the best make.

Hand Spun Family Linens, very cheap.

Linen Cambrics and Hdkfs; Linen Lawns; white and colored Table Cloths, Damask Nankins, and other articles at the lowest prices.

☞ The attention of purchasers is invited to this extensive Stock of desirable New Goods. march 28

A NEW SERIES OF SUNDAY SCHOOL BOOKS.—The Subscriber is preparing for publication a new series of Books for Sunday School Libraries. The volumes will contain about two hundred pages each, illustrated with plates. The subjects will be such as to render the Books useful in the school room and at the domestic fireside. They will be of a truly religious character, and being so, will doubtless be very acceptable to those who know the wants of Sunday Schools, and the great deficiency of this class of books.

The first volume will be put to press immediately, and will contain contributions from the pens of Superintendants of Sunday Schools and others, in the city and vicinity.

In press.

A new manual for Sunday Schools.

BENJ. H. GREENE, 124 Washington st.

apr. 25

DEWEY ON UNITARIANISM.—Discourses and Discussions in Explanation and Defence of Unitarianism. By Orville Dewey pastor of the church of the Messiah in New York. This book is designed to answer the question '*What is Unitarianism.*'

Published By JOSEPH DOWE. 22 Court st. m. 21.

PARIS EDITION OF SIR WALTER SCOTT'S COMPLETE WORKS—Including all the Novels, Poetical works, &c.—with the author's new prefaces, notes, additions, corrections and various readings of the last Edinbugh edition, and a glossary of Scotish words—in 35 vols. 8vo. elegantly bound in half calf. Just received by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112, Washington street. m. 9

ENFIELD'S SERMONS—Sermons on Practical Subjects, by the late W. Enfield, L. L. D., prepared for the press by himself—to which are prefixed Memoirs of the Author, by J. Aiken, M. D.—3 vols. half calf.

One copy for sale by C. C. LITTLE & J. BROWN, 112 washington street. m. 9

THE PRACTICAL WORKS OF JEREMY TAYLOR, D. D., with a sketch of the Life and Times of the Author, by the Rev. George Croly. LL. D.—8 vols. One copy for sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. m 9

CHARTISM—by Thomas Carlyle. 'It never smokes but there is fire.'

This day republished from the London edition, for the Author's account—by C. C. LITTLE & J. BROWN.

DOMESTIC EDUCATION, by Dr Humphrey.—Domestic Education by H. Humphrey, D. D. President of Amherst College.

'For I know him that he will command his children and his household after him and they shall keep the way of the Lord.' Gen. xii. 17. Just published, for sale by J. MUNROE & CO. 134 Washington street. may 9

GREENWOOD'S LIVES OF THE APOSTLES.—Lives of the Apostles, by F. W. P. Greenwood, to which is prefixed a Life of John the Baptist. A few copies being balance of the edition at a reduced price, by J. MUNROE & CO. 134 Washington st. may 9

54 HANOVER STREET.—MADISON BEAL, would inform his friends and the public that he has on hand a good assortment of Ladies', Gentlemans, Misses and Childrens Boots and Shoes at wholesale and retail as low as can be found in the city. Country people will do well to call before buying.

Please not to mistake the number, 54 Hanover Street 6 doors North of Portland street. m. 21.

THE MISSES HUNT.

No. 32 Green street, nearly opposite the head of Leverett street, Boston,

GRATEFUL for the extensive patronage they have received, would respectfully give notice to the Ladies, that they still continue to attend to their profession.

Hours for seeing patients from 9 till 5. 1y n9.

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